

Your Diocese

Alive in Christ

The Magazine of the Diocese of Eastern Pennsylvania, Orthodox Church in America Volume VIII, No. 2 Summer 1992

SOUTH CANAAN, PENNA. 18459



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to the Primate
of the
Orthodox
Church
in America



His Beatitude, Metropolitan Theodosius

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Twenty-Five Years Of Dedicated Service In The Holy Episcopacy



His Grace, Bishop Herman, Deputy Abbot of St. Tikhon's Monastery and Rector of St. Tikhon's Seminary, the Monastery Brotherhood, the faculty, staff, and students of St. Tikhon's Seminary, and all who come to the holy grounds of St. Tikhon's Monastery in pilgrimage, offer prayerful congratulations to our Spiritual Leader, His Beatitude, Metropolitan Theodosius, on the occasion of the Twenty-fifth Anniversary of his consecration to the Holy Episcopacy.

Metropolitan Theodosius is the fifteenth ruling Hierarch on the North American continent and the second since the Orthodox Church in America became an autocephalous (fully self-governing) Church. He is the first American-born Bishop to be elected primate of the Orthodox Church in America, or of any Orthodox jurisdiction in North America.

Metropolitan Theodosius was born to a family of immigrants from Galicia on October 27, 1933, in Canonsburg, Pennsylvania, and received the name Theodore at Baptism. He graduated from Washington and Jefferson College in 1957 and continued his studies at St. Vladimir's Orthodox Theological Seminary, where he served as Ecclesiarch and Secretary of the Church School Teacher Training Program. Following graduation in 1960, he attended the Ecumenical Institute in Bossey, Switzerland, and visited centers of Orthodoxy in Europe and the Holy Land.

After returning to the United States, he was tonsured a monk on October 10, 1961, with the name Theodosius (after St. Theodosius of Chernigov), and was ordained to the Diaconate by the late Archbishop Kiprian on October 14 of the same year. Upon ordination to the Priesthood on October 22, 1961, by the late Archbishop Benjamin, Father Theodosius became Rector of the Nativity of the Virgin Mary Church in Madison, Illinois,

and Assistant Chaplain at Fort Leonard Wood, Missouri. He was recalled to New York in 1966 to work in the Chancery and was elected Bishop of Washington, D.C., Vicar to Metropolitan Ireney, on March 31 of the following year.

Consecrated on May 6, 1967, Bishop Theodosius was soon sent to Alaska where he became the ruling Bishop. In 1970, Bishop Theodosius represented the American Church at the funeral of Patriarch Alexis I of Moscow and later returned to receive the *Tomos of Autocephaly*. In August of 1970, Bishop Theodosius witnessed the canonization and glorification of St. Herman of Alaska in Kodiak. He was transferred to the Diocese of Pittsburgh and West Virginia on May 30, 1972, by the Holy Synod, and during this period Bishop Theodosius served as a member of the Lesser Synod and Chairman of the Department of Religious Education.

On October 25, 1977, the Fifth All-American Council of the Orthodox Church in America, meeting in Montreal, Quebec, Canada, elected Bishop Theodosius as the new Archbishop of New York and Metropolitan of All America and Canada. As the new primate of the Orthodox Church in America, His Beatitude also assumed the Abbacy of St. Tikhon's Monastery and the Presidency of the Board of Trustees of St. Tikhon's Seminary. In November, 1980, at the Sixth All-American Council, the Holy Synod created the Diocese of Washington, and transferred His Beatitude to this primatial see, with the Chancery Office and residence remaining in Oyster Bay Cove (Syosset), New York.

Metropolitan Theodosius has met many of the leaders of Christian churches, including the Patriarchs of the Orthodox Churches of Antioch, Jerusalem, Russia, Georgia, Romania, Bulgaria, Cyprus, Greece, Poland, Czechoslovakia, Finland,

and Japan, and the Coptic Pope of Alexandria. He has also met Pope John Paul II, as well as Roman Catholic and Protestant leaders in North America. In 1990, a truly historic moment, he met His Holiness, Demetrios I, Patriarch of Constantinople, during the latter's pastoral visit to North America—the first visit of an Ecumenical Patriarch to the North American continent. And in November, 1991, His Beatitude hosted the visit of His Holiness, Alexis II, Patriarch of Moscow and All Rus', during His Holiness' visit to North America, with the main liturgical celebration being held at St. Tikhon's Monastery on November 10.

Metropolitan Theodosius holds a Doctor of Divinity Degree, *honoris causa*, from Washington and Jefferson College (1973), and from St. Vladimir's Orthodox Theological Seminary (1986). He also holds a Doctorate in Humane Letters, *honoris causa*, from Georgetown University, Washington, D.C. (1988).

As Primate of the Orthodox Church in America, His Beatitude serves as Chairman of the Great Synod of Bishops, the Lesser Synod of Bishops, and the Metropolitan Council. He also serves as President of all three of its seminaries: St. Tikhon's, St. Vladimir's, and St. Herman's. In addition, he is Abbot of a number of monastic communities besides St. Tikhon's, America's first Orthodox monastery.

Thus, with profound respect and love, St. Tikhon's community, (along with all the clergy and faithful of the Orthodox Church in America) honors its spiritual leader, and offers congratulations to His Beatitude on this most blessed occasion, beseeching Almighty God that He will grant him Many, Many Blessed Years.

**MANY YEARS!
MNOGAYA LETA!**

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The Official Magazine of the Diocese of Eastern Pennsylvania
Orthodox Church in America

Volume VIII Number 2 Summer 1992

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Your Diocese Alive

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The 29th Diocesan Assembly

St. Tikhon's Monastery/Seminary was the setting for the Twenty-Ninth Diocesan Assembly of the Diocese of Philadelphia and Eastern Pennsylvania. The day began with the Divine Liturgy and Moleben concelebrated by His Grace, Bishop Herman, the Diocesan Deans, Frs. Joseph Martin, Vladimir Fetcho, and John Udics, Fr. John Kowalczyk, Secretary/Treasurer of the Diocese, and Fr. Michael Lepa.

Following the Divine Services, the Assembly delegates gathered in the Seminary dining hall for a continental breakfast and fellowship.

The Assembly was declared open by Bishop Herman at 11:30 a.m. with prayer and the Bishop's blessing. Thirty-three clergy and twenty-seven lay delegates attended the Assembly along with several alternates and observers.

Fr. John Mason, Rector of Holy Trinity Church, Wilkes-Barre, and Mr. Edward Hojnicky of St. Michael's Church, Wilmington, Del., were elected vice-chairmen. Fr. David Shewzyk, Rector of Holy Resurrection Church, Alden Station, and Mrs. Marie Proch of St. Basil Church, Simpson, were elected secretaries.

In the customary fashion, delegates prepared for the Assembly by receiving and studying a packet of materials to be discussed prior to the Assembly. The packet included the agenda, minutes of the previous Assembly, the proposed budget, and reports by the diocesan officers, deaneries, and several departments. An opportunity to discuss and question each of the reports was given. The minutes and all reports were accepted by the Assembly.

The morning session was highlighted by the report given by His Grace, Bishop Herman. In welcoming the delegates to the Twenty-Ninth Assembly, His Grace said that it was fortunate that we are able to meet for one day due to the relatively close location of our parishes. He also noted the good communications within the diocese through the diocesan deans and diocesan magazine.

Bishop Herman reported the diocesan membership to be at 6,592 souls with 5,400 adult members supporting the diocese through the annual assessment. He



Opening Moleben.

pointed out the decrease in membership which he attributed to the aging of members and the failure to bring in new people. He stated that many small parishes comprise the diocese. His Grace called for the need to work for growth and cited some specific geographic locales where there was difficulty in achieving growth.

The work of the Departments of Religious Education and Youth were pointed out as good examples in the attempt to bring about Church growth. His Grace

noted the enthusiasm of the youth in functions sponsored by these departments. It is hoped that the youth will share their enthusiasm with parents so that they may also become more active in Church life. The diocese supports the work of these departments and their efforts are continually publicized in the diocesan magazine. The Bishop also called for more support for the senior citizens of the diocese.

Financially speaking, His Grace reported the increase in the diocesan budget

Continued on the next page.



A point of clarification during the Assembly.

due to the \$5.00 increase in the diocesan assessment last year and the success of the United Appeal. He stated that the purpose of the United Appeal is to allow for an expansion of diocesan programs such as continuing education for clergy, scholarships for seminary students, and helping in the work of the various diocesan departments.

The great amount of publicity received by the Church and diocese during the visit of Patriarch Aleksy II last November was noted. His Grace expressed his gratitude to all in the diocese who made the Patriarch's visit a great success. During Bishop Herman's recent visit to Russia, the Patriarch publicly acknowledged to his faithful his visit here and the warm manner in which he was received. Bishop Herman spoke briefly about his meeting with Patriarch Aleksy II and members of the Holy Synod of the Russian Orthodox Church and their youth department. The faithful in Russia are looking for aid for their programs. His Grace reported that \$10,000 was given from the diocese for Russian humanitarian aid, of which \$6,000 was earmarked for orphanages.

Moving on to the life of the National Church, Bishop Herman expressed his thanks to the diocesan clergy and faithful for the success of Metropolitan Theodosius's Jubilee as it was celebrated in the diocese.

Much of the schedule of events for the Bicentennial Celebration will be confirmed at the upcoming All-American Council. One or two of the major events will take place within the diocese and St. Tikhon's Monastery.

Speaking about the forthcoming All-American Council, His Grace reminded the delegates that everyone had the opportunity to participate in the preparation for the Council by completing the Workbook. Every area of Church life was addressed in the materials. Some of the current problems covered in the Workbook have been with us for many years. Bishop Herman said that many good suggestions were made in response to the material offered. But, an effort is needed to put these good suggestions into action. He reminded the delegates that everyone has his own responsibility within the Church. It is not enough merely to review the Resolutions; we need a change within ourselves, or we will only go through the

same process all over again. We are quick to point out the disappointments in others, but not within ourselves. We must look to ourselves to see what we are not doing. The Bishop noted the frustration of both clergy and laity and the present lack of candidates for the priesthood.



Delegates and Priests during the work session.

speaking again about the Resolutions, His Grace said that all of the Resolutions sent in reflected a love and concern for the Church. Each one was read, studied, and then recorded in a special book even if it was not accepted.

Bishop Herman concluded his report by saying that the diocese is one of the strongholds of the Orthodox Church in America. But, this could quickly change if we do not assume our responsibility and work for the building up of the Church; Our Lord sent us out to preach and teach. His Grace offered his prayer that the thoughts and concerns of the delegates are for the Church and the building up of the diocese and the Orthodox Church in America. He said that if our concerns are only for His Glory and the building up of His Church, then all problems will be

overcome.

Bishop Herman's report generated many questions from the delegates, especially in the area of the declining membership. In responding to the questions, His Grace noted that the declining membership seems to be a problem in every jurisdiction. Uniting the forces and talents of every jurisdiction would allow much to be accomplished. He noted that the last SCOPA meeting was probably one of the best yet, as there has been a move for more cooperation between the jurisdictions.

The remainder of the agenda for the

morning session was concluded with the acceptance of reports by the Diocesan Council Secretary, Diocesan Treasurer, and Diocesan Auditors. The proposed 1993 budget of \$115,875.00 was passed with no increase in the assessment.

The session adjourned for lunch at the monastery dining hall during which the delegates enjoyed the meal and good fellowship.

The Assembly reconvened at 2:00 p.m. Deanery, Department, and Metropolitan Council reports were all accepted as presented.

The remainder of the Assembly was devoted to the Tenth All-American Council. Bishop Herman opened the discussion by outlining life in the Church beginning at the parish, deanery, and National Church levels. He once again asked that parish councils not only consider financial matters, but to look into the spiritual life of the parish. The relationship between the pastor and the faithful and vice-versa needs to be examined. The central question to be determined is whether or not we are fulfilling our role as members



Nina Petro from St. Nicholas Church in Coatesville.

of the Church. While it is true that we do not have full participation in parish meetings, we must not become discouraged, but keep inviting the faithful to come and meet in a family manner. The faithful will also be strengthened when they see that the pastor does not accept the situation, and attempts to do something out of his love for the Church. There is room for disagreement, but we must meet in a family manner.

Moving on to the Deanery level, His



William Talpash from St. John's Church in Edwardsville.

Grace suggested an exchange of thoughts and ideas between parishes. He encouraged the faithful to be present at deanery parish celebrations. Perhaps there can even be an exchange of choirs and pastors. Deanery clergy and laity gatherings were also suggested as a forum to discuss what can be done for Church growth. Even a small amount of success will be good for us; we must make the attempt! His Grace noted that a similar line is being taken by the National Church for better communication among the bishops and with the laity.

Bishop Herman's comments once again set the stage for comments and discussion from the delegates. Deanery-wide parish council meetings and church school workshops seem to have been very helpful in the past and should be continued. However, there have been times when not all parishes were represented even when the function was free-of-charge. A survey was suggested in order to determine why some people have left the church and to assess the needs of the faithful. Friendliness toward visitors and the establishment of car pools for parishioners needing rides to services were

One theme that was stressed by the delegates is the sense of community life and the sense of being a family. Church work cannot be confined to the pastor and the parish council, but is a shared responsibility.

suggested. We can attempt to take advantage of the publicity we are receiving from our humanitarian aid to the Russian program and the new freedom of the Russian Church.

One theme that was stressed by the delegates is the sense of community life and the sense of being a family. Church work cannot be confined to the pastor and

the parish council, but is a shared responsibility. The pastor can sow seeds for new programs, but he needs others in the parish to help follow up, rather than have the whole burden fall on his shoulders.

We cannot presume that a community exists. Each member needs to make an effort to live the life of the Church so that when visitors walk through the door of the church they will clearly see that we truly love each other.

Bishop Herman concluded this part of the agenda by saying that every issue on the agenda of the All-American Council is an important one. He expressed his hope that these issues will receive the same kind of attention after the Council as well.

In closing, Bishop Herman thanked all who worked with him in the past year and those who helped at this Assembly. He encouraged the delegates to take their enthusiasm with them to the All-American Council and to discuss the minutes of the Council with their fellow parishioners upon their return from Miami. The Diocesan Assembly was closed with prayer and blessing of the Bishop.

The delegates then proceeded to the Monastery Church for Vespers and then to their parishes and homes, where they will share with their fellow parishioners their enthusiasm, thoughts, and the important information they gathered. It is to be hoped that the proceedings of the Assembly will inspire the delegates to be those good examples to encourage the entire diocesan family to share in the Lord's work for the building up of parishes, the diocese, and the Orthodox Church in America.

—Fr. David Shewczyk



Priests and delegates gather for lunch.

Miami And The Future: Living The Tenth All-American Council For The Next Three Years

Blessed are the men whose strength is in thee, in whose heart are the highways to Zion.

They go from strength to strength...

(Psalm 84:5,7a)

Well, it has come and gone. The Tenth All-American Council has now passed into the history of the American Church. All of the planning and preparation was done: the process of the Council having consumed thousands of man-hours, days, weeks, and months. The bishops, priests, lay delegates, and observers came and prayed, and discussed. Resolutions were passed, amended, and defeated. The level of activity continued unabated for the better part of a week. Then, as quickly as it had begun, it ended. Bags were packed, rooms vacated, and everyone departed "in pieces" to go home. And, of course, the big question now is, "What does it all mean?"

For those who have never attended an All-American Council, or sometimes question if it is even necessary, the Council of Miami, in retrospect, may provide the affirmation sought. If it does nothing else, the Council brings us together as THE CHURCH, and that can never be anything but a blessed event. It put us in contact with one another in a way that continues to force us to remove the blinders of parochialism, which can so distort our vision that it keeps us from seeing the tasks set before us as THE CHURCH. It forces us as THE CHURCH to concern ourselves with the work of the whole body and its mutual upbuilding. That having been said, what exactly happened in Miami?

The editorial of the July issue of "The Orthodox Church" was entitled *In Search of Unity* and addressed the ecclesiological aberrant idea of a *sovereign diocese*. But the almost tangible feeling of unity at the Council did not require a search. It was readily apparent that our



Priests and delegates arrive for registration.

own awareness of being THE CHURCH was already there. We knew who we were and why we were there and the exact nature of the commitment required to work for the unity of all Orthodox in the Americas in the fulfillment of the great commission in St. Matthew's gospel to "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you" (28:19-20).

In setting the tone for the Council, Metropolitan Theodosius's State of the Church address carefully reviewed the past quarter century of Church life and the areas of growth and progress that have taken place. And while this has not been without pain and suffering on the part of the body of Christ, growth in awareness of the mission of THE CHURCH has been the one reality that

has been constant. It is this awareness which has allowed us as THE CHURCH to recognize the "danger of ecclesial amnesia," to reject, categorically, unreal and theologically false notions of THE CHURCH and to celebrate with joy our ancient heritage of conciliarity and accountability. This theme then was one of the "works of the Council": to affirm our unity in conciliarity and our mutual accountability in love. This was no small task when one recognizes the inherent tendency in American social and cultural life toward idiosyncrasy. At least we can recognize that as the source of the idea of a "sovereign diocese" which is just blatantly bad theology.

The Metropolitan continued to challenge the Council's vision by reminding the delegates that to be an Orthodox Christian is to understand that "LIFE" is corporate. We are not authentically and truly alive apart from the life of THE

CHURCH, which is Christ himself. We are therefore, first and foremost, a community whose chief shepherd is Jesus Christ. (Read John 10:3-4). While this may not always be reflected in the parish, it is none the less the truth we are called to live, and we can never be absolved from our responsibility to make this real in our corporate lives. But what kind of community are we to be? CHRISTIAN SERVANTS! We are all to be a "Christ" who serves and who loves. And so another "work of the Council" was to accept responsibility for, and implementation of, this mutual responsibility to love and to serve in its decisions. The resolutions of the All-American Council had to continue to build up the infrastructure of the Orthodox Church in America in such a way that all may serve and be saved in THE CHURCH who serves Christ and is herself the "Servant of Unity" in the Americas.

The Council was also asked by the Metropolitan, who by his own example and pledge reaffirmed his commitment to

work for the unity of THE CHURCH, to do the same. Every resolution had in some way to work with every other resolution to build up and strengthen THE CHURCH in UNITY and LOVE so that she might fulfill her "mission and evangelism."

happen? Well, one begins to wonder about the "credibility of witness." To start with, everything takes time and careful planning so that the orderliness of church life is not adversely affected. "...All things should be done decently and in order" (I

Every resolution had in some way to work with every other resolution to build up and strengthen THE CHURCH in UNITY and LOVE so that she might fulfill her "mission and evangelism," with "credibility of witness" for the "sake of obedience to the will of God" and "the Gospel message and Christ's commandment of love."

gelism," with "credibility of witness" for the "sake of obedience to the will of God" and "the Gospel message and Christ's commandment of love."

WOW! Pretty heady stuff. But doesn't every All-American Council pass tons of resolutions, and nothing ever seems to

Cor. 14:40) according to the Apostle Paul. But we, as THE CHURCH, seem to be plagued by two curses when it comes to our common life and work. We are impaired by a lack of willingness to take the resolutions of the councils seriously. In some instances they are simply avoided because of individual dislike of the subject matter and a PROFOUND LACK OF HUMILITY needed to be obedient to the teaching of THE CHURCH in any given area. Additionally, THE CHURCH is hampered by a lack of proper funding adequate to the task she is called to fulfill. This means that resources necessary to the tasks at hand may not be acquired, or that those individuals whose gifts and talents have been placed in the service of THE CHURCH cannot be empowered to do what THE CHURCH requires of them.

There were several resolutions that were passed in Miami and approved by the Holy Synod that will serve to illustrate the point. At the fourth plenary session of the council, a motion was passed to establish a comprehensive program of stewardship education. Well and good, but we must do more than establish the program. We must allow ourselves as THE CHURCH to be educated and then, empowered by the knowledge, to act. In other words, at the level of individual commitment to the life of THE CHURCH, one must be willing to change how one thinks and acts according to what one knows to be THE TRUTH. After all, assuming belief (that goes beyond lip service) in the teaching of Holy Scripture that "the Church of the living God, [is] the pillar and bulwark of the truth" (I Tim. 3:15) what excuse can we offer for continuing to nickel and dime THE CHURCH into inertia and stupor because,

Continued on the next page.



Opening Moleben.



Plenary Session.

bottom line, we are cheap? How many parishes function in a marginal way because to really develop a vibrant and healthy life takes time, talent, and money? And how many times are we too busy, too tired, and unwilling to sacrifice for the sake of the kingdom of heaven? After all, "...what will it profit a man?" There is a ripple-through effect: how many parishes underreport their membership statistics in order to remit less to the diocese and national church? We're not fooling anyone, certainly not the judge of the living and the dead.



nizing the need to maintain the current administrative and *limited program budgets* of the Orthodox Church in America during the next triennium" that tied the current *per capita* assessment to the Consumer Price Index. This is part of responsible stewardship in that it maintains a minimum at least. But if we are really to learn from our "Comprehensive Program of Financial Stewardship Education," shouldn't our goal as THE

CHURCH be to move beyond limited program budgets to a budget that empowers THE CHURCH to do her work adequately and efficiently and effectively?

The Report of the Treasurer indicated that of the 537 parishes, missions, and institutions in the Orthodox Church in America, only 282 presently support the Church Administration at the *per capita* level of \$40. And that furthermore, overall Church membership continues to decline in membership to a low of 30,285 in 1992. This means two things have to happen, one of which was accomplished in the passage of a resolution that requests the Holy Synod to bring about the full integration of all parishes and dioceses into the life of THE CHURCH by working over the next triennium to make that a reality. Along with an increased number of parishes supporting the life of THE CHURCH, there is also the recognition that we need to change the basis by which parishes support the activities of THE CHURCH. Proportionate giving is not only a goal, but a reality whose time has come. And we must once again change how we think and act in the face of this reality. Many of our old ways simply no longer work in the real world, if they ever did at all, and if our work at educating ourselves is to bear fruit, we must pray for the grace to be more and more what Christ would have us be in the service of His gospel.

As THE CHURCH matures in her life and witness in the Americas, we will need to know not only how we affect it in our proclamation of the Gospel, but also how it is affecting and impacting THE CHURCH. None of us can be so naive as to pretend that we are not seeing the effects of increased secularization on our common life in this country. As our

membership levels continue to decline, we must be willing to ask ourselves why, and that certainly is no easy task. We must take a long, hard look at our way of life, at its overall quality and pray for the wisdom to discern what we must do to proclaim the Gospel more effectively. This again brings us to the purpose of the



Chancellor delivers address.

Council. We are one Church, and we must act as one Church, even though the problem is experienced in the local parish and/or diocese. It has a national impact on our mission on this continent, and we will not solve our problems in isolation. It is precisely when we come together as THE CHURCH in conciliarity, love, and mutual accountability, that we will discern God's will for us. And more than that, we will hear Him speak and empower us through His Word and Spirit.

The fifth plenary session adopted Resolutions on Clergy Compensation. Once again THE CHURCH is being called upon to respond in a particular way to an integral part of her life: the priests who serve at the Holy Altar. When one looks at the clergy *in general*, one sees talented, dedicated, and hardworking individuals, some with extraordinary gifts, who for the most part are forced to live life in an economically disenfranchised and marginal way. The Metropolitan has elsewhere pointed out that the financial strains inflicted on the clergy are unnecessary, and the guidelines adopted are intended to facilitate that process of alleviating this and truly empowering the priests to serve THE CHURCH. We must begin to see our priests as the wonderful, talented, and resourceful community leaders that they are and that most could be if only



Fr. Daniel Kovalak presents resolution.

they were treated that way, with dignity and respect and the remuneration commensurate with their skills and educational levels. Adequate compensation of the clergy must become a reality immediately, and bishops must be willing to consolidate or reduce to mission status those parishes unwilling to comply with

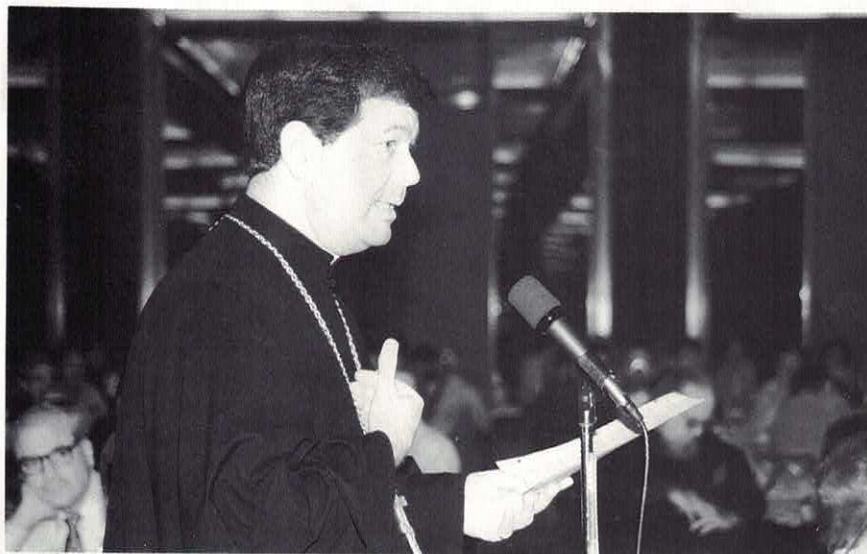
to speak out pastorally in the face of the continued onslaught against these basic Christian values.

Of particular interest and import in an election year is the section on abortion which concludes: "Orthodox Christians are to contribute to the legislative processes according to their knowledge,

the entire process of pandering to the voters to assure election victory, it is highly significant our bishops have asked us to contribute to the legislative process. In other words, passivity on this issue is not an option. In some way we are all asked to get involved, and to make a difference not only when we vote, but by the way in which we work to protect the lives of the unborn. The entire text of the synodal affirmations will be published in a later edition of *The Orthodox Church* newspaper.

The Tenth All-American Council has continued a process of discerning the will of God that dates from the very beginnings of the Christian Church. It has come together in Council to do the work of the Gospel, and our fervent prayer should be that as we reflect on the resolutions of the Council we make every effort to hear the voice of God speaking, and that we keep it in our hearts and act upon it. There can be much good that the Church will accomplish in the next three years until the Eleventh Council is held, if we make every effort not to oppose and hinder the work of this Council by ignoring its resolutions. It is incumbent on all of us, bishops, priests, deacons, monastics, and laity alike, to continue in the spirit of the council and in the work of the upbuilding of Christ's Holy Church in this country. By the grace of God, the highways to Zion have been inscribed upon our hearts, and we can as *THE CHURCH* move from strength to strength in the building up of the unity of the Orthodox Church in this country, and her proclamation of the Gospel until our Savior comes in glory.

— Fr. John Terrell



Fr. John Terrell responds to questions.

the resolution. Financial abuse of the clergy must stop through the enforcement of this resolution.

But wait, we've been through this before and nothing happened. "It" fell through the cracks. And really, don't we all know deep down inside that it isn't going to happen unless the bishops make it happen? Congregational policy with regard to the employment and remuneration of clergy is no more acceptable than is the idea of "sovereign diocese."

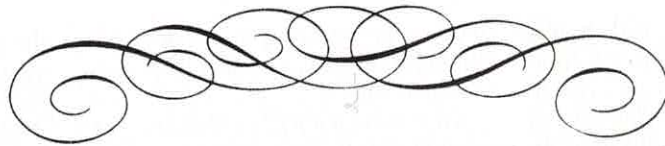
One of the great joys of this Council that was received enthusiastically by the participants was the "Synodal affirmations on marriage, family, sexuality, and the sanctity of life." The Holy Synod, as it has done in the past, used the occasion of the Council to "teach God's truth to all people." In the moral morass and malaise that American civilization has become, our bishops have affirmed that "every human person is made in God's image and likeness for everlasting life in God's coming kingdom." This at a time when other Christian bodies call into question the very revelation of God in the person of Jesus Christ, His divinity, and His literal resurrection from the dead. The focus of this entire document is meant to provide *THE CHURCH* with the ability

competence, ability, and influence so that laws may be enacted and enforced which protect and defend the lives of unborn children while being sensitive to the complexities and tragedies in contemporary society."

Given the extreme polarity in this country on the issue, the respective platform planks of the two major parties, and



Bishop Herman receives a donation for St. Tikhon's Seminary, from Mr. Nicholas Vansuch, President of the F.R.O.C.



"Blessed Is He That Comes In The Name Of The Lord"



Bishop Herman preaching at the healing service.

"When St. Patriarch Tikhon founded St. Tikhon's Monastery, he prayed that those from among the American peoples with "longing for heaven" and concerns for the "one thing needful" would be united with those from among the Russian peoples with "longing for the heavenly" and "detachment from the worldly things of this life." He prayed that they would join together and through a life of virginity and the following of Christ's commandments find eternal salvation and be that leaven which brings salvation to others. Thus, the vision of our common Father is also the vision of St. Tikhon's Monastery.

"St. Tikhon's Monastery is a haven for those who wish to repent over their sins, who wish to follow the Lord's teach-

ings in all things, and who wish to be united with the Lord in this life and in the age to come. All who embrace this life must according to the words of our Savior bear their cross, but when they do so our Savior also grants them His glorious Resurrection.

"To say more about the vision of this holy habitation is very difficult, for the future of St. Tikhon's is not only in our hands, but most importantly, in God's. St. Paul once wrote, "I have planted, Apollos watered; but God gave the increase." And so it is at St. Tikhon's. We labor as well as sinful and fallen men can, but we trust that God will give the increase. And He has been most faithful to us.

It was on Memorial Day in 1906 that

the late Archbishop Tikhon (not long ago canonized a Saint by the Russian Orthodox Church), accompanied by Bishop Raphael and Bishop Innocent, opened the newly-founded monastery by solemnly dedicating the new Church."¹

Ever since the first Memorial Day (trusting that God will give the increase), thousands of pilgrims have traveled to Wayne County in Pennsylvania, to devoutly pay homage to what is the oldest Orthodox Monastery in the United States.

On Friday, May 22, the annual pilgrimage formally opened at 4:00 p.m. with the services of Vespers and Matins

¹ Reflections by monk from St. Tikhon's Monastery on this year's Pilgrimage.

celebrated in the Monastery Church. After the vigil service, an Akathist to St. Tikhon of Zadonsk was sung, with a procession around the Monastery Church. As we sang the life of our Patron Saint and blessed the Church at all four corners with holy water, we prayed that the blessed Mother would guide and protect the pilgrims on their journey to this holy monastery.

On Saturday, May 23, at 9:00 a.m., a Hierarchical Divine Liturgy was celebrated in the Monastery Church by His Beatitude, Metropolitan Theodosius; His Beatitude, Metropolitan Juvenaly; His Grace, Bishop Herman; and local clergy. The responses were sung by St. Tikhon's Seminary Choir under the direction of Archpriest Theodore Heckman. This was followed by a splendid procession of bishops, priests, monastics, faculty, seminarians, and pilgrims to the monastery well (a favorite stop and a must for all pilgrims) for the service of the sanctification of water.

The service of the blessing of the graves followed at once in the monastery cemetery. This is the final place of rest for many of the religious leaders and pious laity of the Orthodox Church in America.

May 24th, the Sunday of the Samaritan Woman, opened with the celebration of the Hierarchical Divine Liturgy at 9:30 a.m. In his sermon, Metropolitan Theodosius enlightened us with these fitting words: "Notice how today's gospel ends: 'They said to the woman, "It is no longer because of your words that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world." ' In other words, they were no longer just bystanders, but they had personally experienced and accepted faith in Jesus.

"This is what maturing as a Christian is all about. No longer do we stand beside a well, but we have the well with us. Now, as Jesus said to the Samaritan woman, there is a spring of water within us that is a source of constant spiritual refreshment. All we need to do is ask for the living water to be given us. No longer is our behavior as Christians dominated by a list of external commands, but we are guided from within by the Spirit of God, if only we ask for His Spirit. The Spirit can become like an inner compass, guiding us into all truth about God."



Blessing of Water.

50th Annual Commencement At St. Tikhon's Seminary

During this year's pilgrimage, the fiftieth annual academic commencement of St. Tikhon's Orthodox Theological Seminary took place at the Seminary

Auditorium. The commencement address was given by His Beatitude, Metropolitan Juvenaly of Kolomna, who charged the graduates, in their service to the Lord, to take up their cross daily, and to abide in Christ, the True Vine, at all times, that their ministry might bear fruit.

Continued on the next page.



St. Tikhon's Seminary Graduates with visiting Hierarchs.

The Diploma in Orthodox Theology was awarded to one graduate, Mr. Matthew Kowasic, whose thesis topic was "Monasticism as Martyrdom." The Master of Divinity degree was awarded to the following five graduates: Mr. Andrew Anderson, thesis topic, "The Face of Christ in the Holy Psalter," the Rev. Emilian J. Hutnyan, "An Orthodox View of Bioethics and Organ Transplantation," Mr. Stephen B. Kidde, "Pastoral Concerns in Developing a Catechism and Curriculum for the Passing on of the Teaching of Christ," Deacon Mark R. Meholick, "The RSV: Is it True to the KJV?" and Mr. Kyril Quatrone, "Liturgical Theology for God's People: A Catechetical Instruction."

Mr. Quatrone received a special award for highest academic excellence during his studies at St. Tikhon's. In addition, it was announced that Mr. Andrew Anderson will continue his studies abroad, having been honored with a Fulbright Scholarship.

At the Monastery Church later that afternoon the service of Vespers/Matins begin at 4:00 p.m.

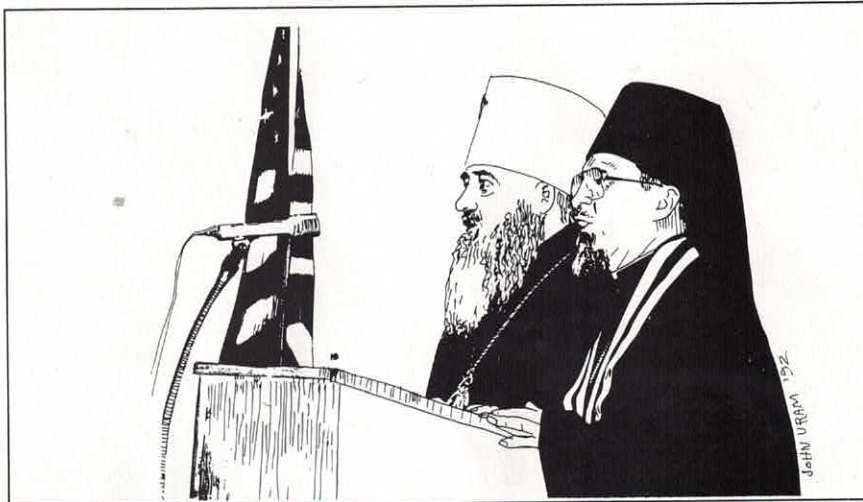
Sunday evening at 5:00 p.m. a Grand Banquet was held at the Genetti Manor in Dickson City, celebrating the fiftieth annual academic commencement and the twenty-fifth anniversary of consecration to the Holy Episcopacy of the Primate of the Church, His Beatitude, Metropolitan Theodosius. The keynote address was delivered by His Beatitude (printed elsewhere in this issue). Greetings and a congratulatory message were offered by

the Rector of the Seminary, Bishop Herman, who presented the Metropolitan with a beautiful hand-crafted, double panagia and Cross set. A congratulatory message, personally handwritten by His Holiness, Patriarch Alesky II, was read by Metropolitan Juvenaly, with an impromptu translation from the Russian by Bishop Herman.

Many people that evening offered their

a.m., the first Divine Liturgy of the day was celebrated at the Monastery Church by the Monastic and Diocesan clergy. The responses to the service were sung by a combined choir made up of hundreds of voices from the tri-state area under the very competent direction of Archpriest Daniel Ressetar.

Because of the threatening weather, the traditional procession from South



felicitations and presented gifts of love to our beloved Metropolitan and much esteemed Primate of the Orthodox Church in America. Archpriest Daniel Donlick served as the toastmaster for the banquet. On the dais, accompanying the Bishops, distinguished clergy, and honored graduates, were the honored members of the Board of Trustees of St. Tikhon's Seminary.

On Memorial Day, May 25, at 7:30

Canaan Corners began at 9:30 a.m. from the Monastery Archway instead. This procession of smiling and joyful church school children of the diocese, carrying high the hand-crafted banners for the pilgrimage, made its way to the Pavilion Church for the Hierarchical Divine Liturgy.

The procession was greeted by Metropolitan Theodosius and Juvenaly, Archbishop Peter of New York and New Jersey, Bishop Job of Hartford and New England, and Archbishop Makary (Moscow Patriarchate) as well as the Chancellor of the Orthodox Church in America, Archpriest Robert Kondratick, and many visiting and local clergy all of whom concelebrated the Divine Liturgy. The procession joined the hundreds of pilgrims, who, moved by the briskness of the weather, had arrived much earlier at the Pavilion Church. All were grateful to be together to pray and celebrate the Divine Liturgy in the outdoor Pavilion Church, as unseasonably cool, but, in the words of the pilgrims, "invigorating" weather greeted them at this year's Memorial Day Pilgrimage.

The Hierarchical Divine Liturgy took place at 10:00 a.m., and the homily was



Fr. Daniel Ressetar leading the faithful in singing the Lords Prayer.

delivered by Metropolitan Theodosius. He preached these words: "Christ's victory over death is what we celebrate today as the Paschal season continues. His victory is most striking today, Memorial Day, when we remember the departed and look at the hundreds and hundreds of graves that mark the hillside next to us. How much accumulated sickness and

touch their lives with the joy, hope, and peace that comes to believers who with fear, faith, and love draw near. During this Hierarchical Divine Liturgy, hundreds of faithful pilgrims drew near to receive the Holy Eucharist. The excitement and celebration of faith was felt by all who participated in this Holy Liturgy. As is customary during every Memo-

Hear, calling upon the Great Healer and Physician Pantelemon, for the benefit of the infirm and all pilgrims. The homily was given by Bishop Herman, who summoned the faith of hundreds of pilgrims who were assembled and were about to be anointed and touched by the healing power of our Lord Jesus Christ.

Many believers approached to be anointed. The faith of the people of God once again was felt by all. A world filled with sickness, sin, apathy, and spiritual poverty was transcended by the flame of hope, lit by the spark of faith sustained and found in the healing oil blessed by His Grace, Bishop Herman.

"A monastery is neither of the world, nor in the world. Yet at the same time, it is to be that city upon a hill which gives forth light all about. These two images from the Gospel set forth how a monastery should seek the lost sheep. The monks do not go out into the world, for they have renounced the world and its desires. The monk, however, prays for those in the world. And those in the world are drawn to these holy grounds to pray and commune with God. Pilgrims often come here with sorrows and problems in their lives and ask to speak with the Bishop or one of the monks. And through the mercy of God, they often go away comforted and ready to continue to fight the good fight. This happens at the annual pilgrimage, but also throughout the quiet seasons of the year. God alone knows those who have 'come in the name of the Lord' and have been 'Blessed' and whose hearts have thus been touched."²

— Fr. John Kowalczyk

² *Ibid.*



Fr. John Terrell anoints pilgrims at the Healing Service.

sorrow and sighing are in those graves: and yet, how much more hope and joy is there for all who believe that 'Christ is risen from the dead, trampling down death by death and upon those in the tombs bestowing life.'

"Victory in Christ is the theme of our pilgrimage this year, taken from one of the psalms celebrating God's deliverance: 'Blessed is he that comes in the name of the Lord.' And, this year, we remember two patriarchs of Moscow who came to the monastery 'in the name of the Lord.' St. Tikhon, while Archbishop in North America, blessed and personally supported the establishment of St. Tikhon's Monastery in 1905, visiting the very site you are standing on today. His current successor, Patriarch Alesky II just last November made a stirring and historic visit. Both of these Patriarchs of Moscow and All Russia witnessed to the victory of the risen Christ, a victory which no spiritual darkness has power to overcome."

The pilgrims filled the Pavilion Church, waiting for the Spirit of God to

rial Day pilgrimage, a Panihida was offered at the grave of the late and beloved Metropolitan Leonty, for the departed spiritual leaders and faithful of the Orthodox Church in America.

By noon, the sun had appeared and warmed up the monastery and pilgrims. A service of intercession before the Icon of the Most Holy Theotokos was held at 1:30 p.m. called *She who is Quick to*

Official

Released from Diocese:	Rev. Alexander Fecanin, 7-26-92 Rcv. Daniel Degyansky, 9-9-92
Received into Diocese:	V. Rev. Nicholas Yuschak
Assigned:	V. Rev. Theodore Heckman as Rector of St. Mark Church - Wrightown, PA, 8-20-92 V. Rev. Nicholas Yuschak as Rector of Holy Trinity Church - Pottstown, PA, 9-18-92 Rev. Nicholas Dotson to care for Spiritual needs of St. Michael Church - Old Forge, PA, 9-1-92

Address Delivered By His Beatitude Metropolitan Theodosius St. Tikhon's Seminary Banquet, May 24, 1992

One of the world's most admired people is Mother Theresa of Calcutta. A number of years ago, when Catholic bishops were meeting in Rome, it was natural for them to invite her to address them on the needs of the Church. Many expected that she would focus on the sick and suffering, but instead she said this: "What the people need most is holy priests." Tonight I want to talk about the holy calling of the priesthood, because the world does indeed need holy priests who can give people a glimmer of Christian hope amidst the many and varied forms of suffering that chain people to despair.

This is also an urgent topic for those of us in the Orthodox Church in America. In the next few years, sixty-four priests in the O.C.A. will reach retirement age. We need priests, but fewer and fewer candidates are coming forward. This year, for example, St. Tikhon's is graduating no priests. St. Vladimir's Seminary graduated only one. Where will our future priests come from? This is a crucial question for everyone here tonight. We need parents, clergy, and faithful lay men and women who will encourage vocations to the priesthood. Above all, we need young men filled with zeal, willing to make sacrifices for Christ and His Church.

What is the priest's calling? One way to find out is to look at what questions might be addressed to priests before they come to confession. Years ago, in Russia, it was common for lists of questions to be published for confession, similar to the little red booklet familiar to most people in the O.C.A., entitled: *If We Confess Our Sins*. Priests had a handbook of typical questions to ask lay people, or children, bishops, or other priests who came to confession. One such list for priests begins like this:

"Do you always have before you in your thoughts the oath you took on entry into the order of the priesthood? Do you strive, as you promised before God, to conduct your priestly ministry in accordance with the word of God, the rules of the Church, and the instructions of authorities, and do you consider that your first and most important task is to be concerned for the salvation of the souls entrusted to your care?"

Let me repeat that last line: "Do you consider that your first and most important

task is to be concerned for the salvation of the souls entrusted to your care?" There you have the calling of the priesthood. The list goes on with dozens of other questions about visiting and communing the sick, attentiveness to preaching, teaching, and intercession, preparation and care in celebrating the services, giving a good example of honesty and sobriety, and so forth. But behind everything that a priest does, lies the fundamental calling to save souls.

There are two temptations inherent in this vocation of salvation. First, it can easily lead to a Messiah complex, and thinking that everything depends on you alone, as the priest. Wrong. Jesus is the chief shepherd and Savior: without him we can do nothing. Yet the priest does share uniquely in the saving vocation of Jesus by having that as his own primary vocation. Not that he does everything or needs to do everything in a parish, or that he needs to be the expert at everything. No, the priest's vocation is specifically to be concerned for the salvation of those in his care. Does that mean he has to teach all education programs, or be the only one to read the Bible and pray, or be the only one to visit the sick, or the only one to invite others to church? No. We are meant to work together as many members of one body. That's how Christ designed the Church, so that it would be impossible for one man to be and do everything. In fact, when one man—the priest—tries to do that, the result is failure. The priest's vocation is to bring everything in together under the guidance of the Holy Spirit for one purpose: the salvation of souls. His job is to be sure that everything in the church serves this one ultimate goal. If it doesn't, then he is bound to speak up and say so. Not that everyone will listen, however. This is where the priestly vocation can be exasperating.

If the first temptation in the priesthood is the Messiah complex that turns the priesthood into a cloak for having power and oppressing parishioners, then the second temptation is discouragement. A priest can become discouraged at the lack of change he sees around him, he can begin to feel that it's all his fault. Actually, this is the flip side of the Messiah complex, since he still imagines that everything is under his power. The priest be-

comes easy prey to discouragement if he misinterprets his vocation and decides that his vocation is to change the people in his charge. No, God alone can inspire genuine change in the hearts of others. And anyway, people will naturally resist any of his pressure to change. So if the priest thinks that his main task is to change people, he is in for a life of tremendous frustration. Every time he tries to change someone or some group within the parish, he will meet resistance either directly or by sabotage. If he persists in trying to change people by trying harder to push, pull, charm, shame, threaten, convince, arm-twist, he will find the resistance even more intractable, and he will find himself on the path to despair or abandonment of his vocation.

The only one the priest can change is himself. And, therefore, saving himself is crucial to his vocation as a priest. He gives others what they really need: a living example of how to work out their own salvation. Saving himself is the most powerful tool the priest has. That doesn't mean he has to be perfect. It does mean that he is engaged in the Christian life, in the day-to-day struggle to uproot the weeds buried in his own heart, and to allow Christ to be the Lord and Master of his life.

When priests are first ordained in the Russian Orthodox Church, they are given a cross to wear with an inscription from St. Paul's first letter to Timothy, chapter 4, verse 12: "Set the believers an example in speech and conduct, in love, in faith, in purity." Every time the priest puts on his cross he is reminded of the example he is called to give. But if we read a little further on in that letter we find the reason for giving an example: "Take heed to yourself and to your teaching: hold to that, for by so doing you will save both yourself and your hearers." Again, the ultimate goal of pastoral work is to save souls. That work begins with the priest's own soul, for as Jesus said: "What does it profit a man if he gains the whole world—or even if he saves the whole world—but suffers the loss of his own soul?"

The world needs holy priests, zealous priests, priests steadfastly committed to saving souls. Brothers and sisters, the harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest.

Christ is risen!



Church School Choir sings for the Metropolitan.

All Saints Church Celebrates Ninetieth Anniversary

On Saturday, June 20, 1992, the eve of All Saints Day, All Saints Orthodox Church, Olyphant, Pennsylvania, began a two-day celebration commemorating some five years of renovations to the church, and culminating in the blessing of the newly completed glass portico which was added to the front of the church. In addition, the parish celebrated ninety years of worship dedicated to our Lord and Savior, Christ Jesus.

The celebration began Saturday evening. Joining in concelebration of the Vespers service with Litiya were His Beatitude Theodosius, Archbishop of Washington and Metropolitan of all America and Canada, His Grace Herman, Bishop of Philadelphia and Eastern Pennsylvania, Archpriest Robert Kondratik, the Chancellor/Secretary of the Orthodox Church in America, Archpriest Vladimir Fetcho, Pastor of St. Nicholas Orthodox Church, Olyphant, and Dean of the Wilkes-Barre Deanery, and the host pastor, Archpriest Claude Vinyard. Following the Vesper Service, a social

hour was held in the church parlor for the visiting hierarchs and parishioners, hosted by the ladies of the parish. The faithful had the opportunity to visit with His Beatitude and His Grace. The Hierarchs were then accompanied by Father Claude and Matushka and Church Council members to dine together.

On All Saints Sunday, excitement was evident among the Sunday School children as they arrived at church to take part in the procession from the rectory to the church. The church cross and banners led the procession, followed by the choir and the Sunday School children carrying their banners and spreading rose petals.

At the entrance to the church, Parish President Walter Moschowsky greeted Metropolitan Theodosius and Bishop Herman with the traditional bread and salt. At the back of the church, Parish Priest Father Claude Vinyard greeted the Hierarchs. After the vesting of the Hierarchs, the new glass enclosure was blessed. Then the Hierarchical Divine Liturgy was served. The parish choir under

the direction of David Brzuchalski was outstanding in its singing of the Liturgy. During the inspiring Liturgy, over one hundred people, led by the children of the Sunday School, received communion from the hands of His Beatitude and His Grace.

Before the reading of the Gospel, Father Vinyard was honored for his twenty-five years of dedicated service to the Lord: he received the Jeweled Cross from His Grace Bishop Herman. Present, in addition to the clergy already named, were Archpriest John Kluchko, Pastor, Holy Resurrection Orthodox Church in Belle Vernon, retired Archpriest George Pawlush, Father John Anderson from St. Tikhon's Seminary, and Protodeacon Stephen Howanetz.

In his sermon, Metropolitan Theodosius reminded us that the saints were ordinary people from whom we can have much to learn, because of the way they chose to emulate the teachings of Christ. His Beatitude shared with the congregation this thought to remember: being a

Continued on the next page.

good Christian is as simple as thinking, Would the Lord bless the action one is about to take?

The Dedication Grand Banquet immediately followed the completion of Divine Liturgy and was held at Genetti's Manor, Dickson City. The program opened with a procession while "O Lord Save Thy People" was sung.

Those seated at the head table were: Dr. Elizabeth S. Bonczar, Asst. Church Secretary; Mrs. Joni Rezanka, Asst. Church Financial Secretary; Mrs. Vera Moschowsky, Asst. Church Treasurer and Banquet Co-Chairman; Mr. Walter Moschowsky, Parish Council President; Father Robert Kondratick; Mat. Maryanne Fetcho; Father Vladimir Fetcho; Bishop Herman; Metropolitan Theodosius; Father Claude Vinyard; Mat. Frances Vinyard, Church School Director; Mr. Joseph R. Semon, Toastmaster; Mr. John Boyko, Dedication Chairman; Mrs. Florence Boyko, Church Treasurer and Banquet Co-Chairman; Miss Vera Hoyniak, Church Financial Secretary; and Miss Maria Oles, Church Secretary.

The assembly sang the "Our Father" and the National Anthem. The Metropolitan gave the invocation. As Dedication Chairman, Mr. John Boyko gave a toast honoring the founders of All Saints parish. Then the Sunday School children presented His Beatitude with a cake in honor of the twenty-fifth anniversary of his consecration to the Holy Episcopate, and they sang a special version in English of "Many Years" to His Beatitude. In turn, His Beatitude presented each child with his blessing and a special momento of his visit.

Upon completion of the dinner, Chairman John Boyko introduced Mr. Joseph R. Semon, the Toastmaster for the program. Mr. Boyko acknowledged Mr. Semon for the charitable work performed by his firm, Casket Shells, Inc., in transporting five tractor trailer loads of Relief Aid for shipment to Russia.

Mr. Semon began the toasts by greeting the parishioners of All Saints and wishing a Happy Father's Day to all fathers present. After introducing the guests at the head table, the toastmaster also greeted many special guests. The Parish Council members were saluted, as were the All Saints Peroghie Group who, through their tireless efforts, have been a major fund raising group in the parish.

As the first speaker, Father Claude Vinyard reminded all that the Church, "as the Holy Body of Christ, is constantly



The blessing of the new front-enclosure.

moving from one Pascha to the next, towards the final goal of *Theosis* in union with God. For ninety years All Saints has been moving to this point in time, from generation to generation. The loyal support the church has received over the years has left us with much to be proud of. It behooves us to keep the light of Orthodoxy burning brightly in Olyphant as we move to our one hundredth anniversary." Father stressed this is a historic moment, one to be remembered and cherished. He thanked God for allowing him to share this moment with everyone. Father concluded his remarks by reading a letter of congratulations to the parish from a former parishioner, Father Paul Shafran.

Walter Moschowsky, Parish Council President, was next to give his remarks on this auspicious occasion. Walter observed that the day was special for many reasons, among them that it was All Saints Day, the patronal feast of the parish, with

the annual parish dinner, Father's Day, our ninetieth anniversary as a parish, the dedication day of the new addition to the church, and the visitation of our Hierarchs. Speaking of the new portico, he noted that the trials and tribulations of such a project become well worth it as the dream becomes a reality and the new enclosure becomes a fitting addition to God's house of worship. Walter concluded his remarks by thanking the parishioners, who approved the project, and those who donated the necessary materials and funds.

The V. Rev. Vladimir Fetcho, on behalf of the clergy and faithful of the Wilkes-Barre Deanery, offered sincere congratulations to Father Claude and all the parishioners on the ninetieth anniversary feast day, and for the dedication and other improvements. Father Vladimir ended with a prayer for the continued success of All Saints and granting of many, many years.

His Grace, Bishop Herman, began his remarks by stating that the celebration was indeed joyful for all the members of the Orthodox Church. "It was a joy for me to enter the church because I knew I was entering a house of worship where I feel I am part of the spiritual family. I have had contact with the parish over the last thirty years and I have witnessed in the past how the parish achieved much in the way of loyal service to God, and now it marks this anniversary by adding beauty to the house of worship."

His Grace brought congratulations from the diocese and all the faithful. He spoke of the great role All Saints parish played in the diocese by producing many good workers to work in the vineyard of



Parish Council President welcomes Hierarchs.

Christ. "They truly know what it means to be a member of Christ's Holy Church. There is no greater reward for anyone than to be able to sit together as children of God and to acknowledge the good that has been given to us by the Lord." Besides noting the significance of All Saints' reaching ninety years as a parish and the church renovations, His Grace made special mention of the good works of Pastor Father Claude, and of Matushka who has always worked closely with him and has helped him to be successful in his endeavors.

His Grace finished his remarks by saying, "Our prayer is as one to you, Father Claude, Matushka, to the Parish Council, to the faithful of All Saints parish, that you acknowledge all the good that has been accomplished by the parish, by all those people that came before you, that it will be a challenge for each and every one of you to continue to give of yourself, to offer your talents, to offer your support, to offer your love, not only for the building up of this parish, but especially for the building up of Christ's Holy Church. God bless you and keep you for many, many years."

Next, Father Claude introduced the two parishioners that were to receive Gramotas. "The first Gramota is for a gentleman who could be called 'All Saints Goodwill Ambassador.' He is a man who has shown his loyalty to the church by his presence at every Vesper Service, Holy Day, and Divine Liturgy. He accompanies the priest to every Parastas, funeral, and blessing of homes...He has given over fifty years of love to our church and to each priest he has served." His Grace Bishop Herman awarded the Gramota to

Edward Oles and gave him his blessing.

"The second Gramota is awarded to a lady who is truly devoted in her labors for the Church. She is a faithful choir member and has served on the parish council since her retirement. She is always involved, and is a guiding force in whatever she is asked to do. She never asks, 'Why me, Lord?' but rather, 'Why not me, Lord?' The Gramota was presented by His Grace to Vera Hoyniak.

Then His Grace made the announcement that there was to be an additional Gramota awarded. His Grace proceeded to say, "This is a man I always thought to be of very, very few words. Always polite and courteous, he seeks always to exemplify the good virtues of the Lord. It is visible through his actions, his support of not only his own church here at All Saints, but we know he has many, many times given of himself and quietly and anonymously to other parishes. He is always one to be in the background and never wants to be in the foreground. And today it is a personal joy for me to acknowledge his good works. He did not just offer his services to the Diocese of Eastern Pennsylvania, but to the National Church. And he has recently become a member of the Board of Trustees of St. Tikhon's Seminary. He has also proved to us that indeed he is a good toastmaster." His Grace then awarded the Gramota to Joseph Semon.

His Beatitude then addressed the guests:

"Your Grace, Bishop Herman, Reverend Fathers, Matushki, dear brothers and sisters in Christ: it is really a great joy for me to be here to celebrate this anniversary of ninety years and the dedication of the front addition to the parish. This brings

to mind as we begin to celebrate ninety years, that we in another year will begin to celebrate the two hundredth anniversary since Orthodox Christianity was brought to this North American continent by missionaries of the Russian Orthodox Church, who in turn received Orthodox Christianity from Byzantium in 988, at which time the Christian world had been in visible single unity for almost a thousand years.

"Someone asked me if I do this quite often, going to visit parishes for their anniversaries and celebrations. I said every weekend. Last week I was in Chicago for the one hundredth anniversary of Holy Trinity Cathedral on Leavitt Street in Chicago. As we go and celebrate these celebrations, we see that the Holy Spirit is moving and acting not only in the past with our grandparents, and our parents, and our uncles and aunts and our brother Orthodox who came to this country, but is still acting in us today as we continue to live as Orthodox Christians. But we see that it is not enough to talk just about the past, our unbroken link with the past; we must ask ourselves how we can continue now and in the future as a community, as a parish family.

"And today, as we look in the world around us and we read the newspaper, we turn on CNN and all the other broadcasts, we see all the pressing needs, all the suffering, all the hardships, the breakups, the killings that go on almost every day, innocent people riding by in a car and shot by a random shot. And we see how difficult it is for us to be that living family community not only with our own family, husband, wives, and children and grandchildren, but to live this life in a parish.

"If we want to look at a role model, we look to the Book of Acts. In the early chapters that describe how the early Christians lived in those early days, we read, 'The company of those who believe were of one heart and soul.' So we see, dear brothers and sisters, that the first step in being a faithful community is to keep this vision alive no matter what, and to truly desire to become a family community, a community joined with Jesus Christ, that is of one heart and one soul. We read in Proverbs: 'Where there is no vision, the people perish.' With faith in Christ, the Scripture tells us that all things are possible. If we have the desire, Christ supplies the means and strength to overcome all natural divisions of age, culture,

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Archpriest Claude Vinyard is awarded the Jeweled Cross.

of personality, of social and economic backgrounds. For we read in Holy Scripture again, 'For you are all in one in Christ Jesus.' We read in the Liturgy of St. Basil, during the time of consecration, we pray to God to 'unite all of us to one another who become partakers of the one bread and the one cup of Thy Christ.'

"But we see in spite of all these prayers and asking for unity and struggling for unity, there are many obstacles on the way to being that Christian family. Our rugged individualism denies that we are weak and imperfect creatures who need each other. Sometimes we fear showing our weaknesses. Perhaps we are unaccustomed to finding in this parish of ours a safe haven, a safe place where we can be accepted. St. Paul says, 'Accept one another as Christ has accepted you.' Commit yourselves to live with each other, to open yourself to each other. To accept and even appreciate differences. My dear brothers and sisters, let us strive to become a community where it is safe to be ourselves; where you can shed distrust, fear, resentment, and prejudices; where you can rejoice with those who rejoice and weep with those who weep.

"So today, as you celebrate your ninetyeth anniversary, as Father has mentioned, and others have mentioned...let us rekindle that desire, that need to be genuine Orthodox Christian family. Let us love one another that as we pray before the Creed each Sunday, 'Let us love one another that with one heart, one soul, we may confess, Father, Son and Holy Spirit, one in essence and undivided.' Glory be

to Jesus Christ."

Mr. Semon thanked His Beatitude for his remarks and suggested we use his speech as a blueprint for our parish vision over the next ten years. He invited His Beatitude back in the year 2002 to see how the parish has progressed. Mrs. Florence Boyko, President of Olyphant Senior "R" Club 105, then presented to His Beatitude a gift of a beautiful candelabrum in honor of his twenty-fifth anniversary as a Bishop and in gratitude for his loyal support of the F.R.O.C.

Father Claude thanked the loyal parishioners whose labors helped to make the two-day celebration a success. The formal program ended with the benediction, given by His Grace, Bishop Herman. There followed entertainment by the Henry Charles Orchestra.

All Saints Orthodox Church was organized in 1902. The first church was a temporary wooden structure, erected on the site of the present rectory. According to a 1952 article in the *Scranton Times*, the original structure of our white brick church was erected in 1904 and has been enlarged twice. Hence, the addition of the glass enclosure marks the third major structural change.

The earliest expansion is not well documented. The structure of the church as it was before the new glass enclosure, dates from the second major renovation program launched during World War II when there were many labor and material shortages. At that time, the church's exterior was entirely rebuilt.

In the 1960's, among the various

improvements that were made, bronze doors with metal art glass panels (later used in new glass enclosure) were installed. Additional improvements and repairs were again carried out in the 1980's.

The new glass enclosure is a two-story bronze toned glass structure of wooden and steel beam construction that completely encloses the front entrance and steps of the church. This project involved removing two flights of stone exterior steps that originally ran on both sides of the facade that led to the church vestibule, rebuilding the top landing, and refinishing the front foundation, and constructing oak flights of steps and railings within the glass enclosure.

The new structure has enlarged the functional space of the church basement, and added light to the back of the church. Future projects will include installing a lift in the space left for it in the new glass entrance, and repaving the church parking lot.

The celebration of the ninetyeth anniversary of the founding of All Saints, and the dedication of the new addition, are milestones in the life of our parish. The presence of our Hierarchs added greatly to the beauty of the celebration. All parishioners join together in a sense of accomplishment, and of gratitude to our Lord. In the same spirit of cooperation, we will glorify God by continuing to beautify All Saints Orthodox Church.

Co-authored by: Father Claude Vi-nyard and Elizabeth Bonczar, Ph.D.



Presentation of gift to Metropolitan Theodosius.



Toastmaster, Joseph R. Semon.

The XIV General Assembly Of SYNDESMOS



Opening Prayer Service on the Volga.

The XIVth General Assembly was held in Moscow, Russia, June 1-8, 1992. His Grace, Bishop Herman, accompanied by Fr. John Kowalczyk and Fr. Alexis (Trader) represented St. Tikhon's Seminary at this assembly, which brought together over two-hundred fifty participants from a majority of SYNDESMOS members organizations and schools, along with guests and observers from ecumenical and Orthodox organizations in over twenty-five countries.

During an intensive week of work and fellowship, the Assembly accepted twenty-six new members (St. Tikhon's Seminary moved from associate membership to full membership) made important constitutional amendments, elected new officers, and planned new programs for the coming years. New members include Orthodox Youth movements from Romania, Russia, Estonia, Nigeria, Cameroun, and India.

The Assembly was officially opened by Metropolitan Kyrill of Smolensk, head of the Department of External Church Relations of the Church of Russia, and former member of the Synodesmos Ex-

ecutive Committee. Metropolitan Kyrill gave the opening keynote speech (printed in this issue) in which he emphasized the possibilities and challenges facing the Russian Orthodox Church today.

Among the priority programs dealt with by the General Assembly, education and leadership training, communication, and mission came foremost, reflecting the tremendous opportunities challenging the Orthodox Churches, particularly in Eastern Europe. The Assembly also outlined plans to develop the financial and administrative base of the organization. A new theme for the coming three years was chosen. "Let Your Light Shine Before All People," reflecting the dynamic priorities chosen by the SYNDESMOS Assembly.

Newly-elected SYNDESMOS officers include President, Fr. Heikki Hutunen from Finland; Secretary-General, Mr. Alexander Belopopsky from Great Britain; and Vice-Presidents, Mr. Vladislav Chernishev (Russia), Ms. Rhea Ballas (USA), and Mr. Emmanuel Kormarelis (Greece). Rhea Ballas will be responsible for financial development, and Execu-

tive Committee member Christos Christakis of Greece will be responsible for ecumenical relations.

The SYNDESMOS General Assembly—held every three years—convened in Russia for the first time, on a tourist ship travelling along the Volga River. During the week, the ship made stops at several towns, including Uglich, Yaroslavl, and Kostroma. The participants were able to meet and pray with local Orthodox communities and to visit historical sights. They distributed over seven thousand religious books in Russian—some of them printed by Synodesmos—during "missionary meetings" held at several locations with the local populace, including students from Yaroslavl University and believers in the Tolga Monastery.

A particularly warm atmosphere was created by the setting, as the Assembly sailed slowly down the beautiful Volga River, past towns, churches, and monasteries. On Wednesday, June 3, His Grace, Bishop Herman celebrated the Liturgy for the leave-taking of Pascha on the moving ship. The Church choir from

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Kostroma sang the responses in Church Slavonic and Greek as the ship cruised down the Volga.

This unique Divine Liturgy, celebrated in the open air against the rich and vast background of the Russian landscape—green fields and forests, villages, and churches—was a magnificent experience, and seemed to capture the Syndesmos triennial theme, “For the Life of the World.”

A historic decision was made concerning the status of the youth movements from the Oriental Orthodox Churches (Armenian, Coptic, Syriac, Indian, Ethiopian) by creating a new category of full membership, “federated member,” which is equal to, but distinct from, full affiliate membership. SYNDESMOS has always been at the forefront of the Orthodox Church in strengthening contacts between the Orthodox and the Oriental Orthodox Churches.

After the General Assembly, members of the Syndesmos Executive Committee met with His Holiness Patriarch Alesky II, to receive his blessing, and to discuss ways for Syndesmos to develop its work in Russia. Afterwards, His Holiness received His Grace, Bishop Herman, for a private audience during which Bishop Herman presented \$10,000 recently collected in the Diocese for the Humanitarian Food Drive, to be used for the orphans and other suffering and hungry people of the former Soviet lands.

The trip to Russia ended on Tuesday, June 9, when His Grace, Bishop Herman once again concelebrated the Patriarchal Divine Liturgy in the Epiphany Cathedral in Moscow with all the Bishops of the Russian Church, who had gathered for a special three-day assembly to discuss the situation of the Orthodox Church in Ukraine and the confirmation of Metropolitan Vladimir of Rostov as the new Primate of the Ukrainian Church. Metropolitan Vladimir had been elected Primate of the Orthodox Church of Ukraine on May 27 by an extraordinary meeting of the Ukrainian episcopate in Kharkov.

After the conclusion of the Syndesmos Conference, what took place at the Epiphany Cathedral in Moscow was an extraordinary and unusual occasion; it is rare that one has the opportunity to be present at such a meeting. To be present at this Divine Liturgy, and witness the gathering of the Russian Church, represented in the person of the Patriarch and entire membership of the Episcopate, was an added joy that will live in our hearts forever.

— Fr. John Kowalczyk



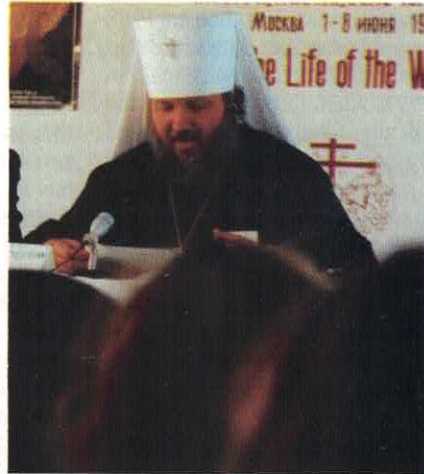
General Assembly Meeting.



Bishop Herman makes Diocesan presentation to His Holiness, Patriarch Alesky II.

The Church In Russia Today

Unprecedented Opportunities,
Daunting Problems



Metropolitan Kyrill delivers keynote address.

Editors Note: The following is a keynote speech delivered by Metropolitan Kyrill of Smolensk during the opening session of the General Assembly of SYNDESMOS in Moscow.

Thank you, dear brother President. I wish to start with a few words which should probably be a report on the theme of the Assembly, "For the Life of the World." In several hours you will start your pilgrimage along the Volga, in lands which until not long ago were called Holy Russia. But you will not see this Holy Rus'. You will see churches, you will see believers, but you will not see a land which you may call "holy"...

But you will not see this Holy Rus'

But I would like to start with a recollection of that faraway year of 1971, when I, a young monk, was invited by Metropolitan Nikodim to his office, and he was silent for a long time before talking to me, and then he produced two envelopes, and said, in these envelopes are two letters to the President of SYNDESMOS, Mr. Albert Laham, whom I am very glad to meet here among us. In one letter it said that the Russian Orthodox Church accepts the decision to join SYNDESMOS, and in the other it said that the Russian Orthodox Church postpones the decision to join SYNDESMOS. And he told me, you will have to make this decision, which letter to give to the President, and you will have to take into consideration the very complex political situation which exists in our country, and

the difficult situations of the Church which now faces us.

"An instrument to push and to stimulate Orthodox youth movement inside our country"

What was the difficulty facing the Russian Orthodox Church in making a decision about joining SYNDESMOS? I will say a few words about the decision of our Church at that time. The Church was under the strong control of the Government, as was the whole spiritual life of the people, and most of all the authorities did not want a youth movement to appear inside the Church, for it or for the Orthodox youth to become active. It did not want this, but the Church wished it ardently, and we had to find the correct forum, the correct instrument to help to stimulate the youth movement in the Church. But in such a way as not to inspire a pogrom or demonstration in the Church, or to harden their policy with regard to the Church...

Dangers facing Church

And what dangers could exist at that time? It is well known that the authorities at that time were closely watching the activities of the Russian emigration. And SYNDESMOS was an organization where Russian emigre youth took an active part. And it was quite obvious that my task in 1971 was first and foremost to establish relations with this youth, which would have been beneficial for the joining of the Russian Orthodox Church, while also not scaring our authorities, and

not create new stumbling blocks. I went to the Oslo SYNDESMOS meeting with great reservations and doubts, I never knew what I had to achieve or what I would encounter, and this was the first meeting between the Russian Orthodox youth separated by state borders...

In the middle of the Assembly I realized quite clearly that I had to hand over to the President the letter about the Theological Schools joining SYNDESMOS. And during the twenty-one years since I never thought I was wrong at that time. And I must say that the joining of SYNDESMOS despite the fact that any Orthodox youth activity was banned enriched us considerably with new contacts...

Church and Perestroika

As you know, the beginning of 1985 is called the start of "perestroika" in the Soviet Union. *Perestroika* may have started for some, but for the Church there was nothing. More than that, for three years, 1985-1988, while a democratic image was being presented to the whole world by General Secretary Gorbachev, and while the Soviet Union was regarded by all as a democratic state entering a period of reform, nothing was changed in the relationship of the Church and the State. The Church was under control, and was in a position where its social and public activity was strictly limited, the only place available for us to work was the churches. Our people came there to pray, and we celebrated the Eucharist there, and the Church was living there at

Continued on the next page.

that time...

And so until 1988 we did not know what *perestroika* was, but then in 1988 signs appeared that the situation had changed...and the final step was made in August, 1991, when the control over the activity of the Church was removed completely and the state bodies which exercised such control were abolished. So in what situation does the Church find herself now? She now has all the opportunities available. Legally, we now have full freedom of faith...We have opened about seven thousand new churches. If you consider the fact that until 1988 we had only seven thousand churches, this means that the number of churches has doubled. The number of monasteries has also increased many times during this time, from sixteen to one hundred and forty-nine. We had three seminaries and two academies. Now we have eight seminaries, three academies, and over twenty theological colleges, which practically offer a reduced curriculum of a seminary, in order to train the clergy as fast as we can...

"A spiritual, ideological alternative"

But together with this joy, there are many sorrows, difficulties, and hardships. Before telling you about these sorrows and difficulties, I would like to tell you the following. Since the Revolution in 1917, three generations of people have lived without any form of religious education...Therefore, the most important task for our Church today is the task of new mission, new Christianization of the people, of a restoration of the tradition of Orthodox education. I would like to say that 1988, as the year of the Millennium of Baptism of Rus', marked another celebration as well, (of) the Church coming out of the church building and showing to the whole country that the Church is alive. The whole society realized in that year that in spite of the one-party state, there is a spiritual, ideological alternative for people, and then after 1988, the democratic processes began to develop very actively in our country...

I would like also to say a few words about the political situation in the country now. The Soviet Union has collapsed, disintegrated; nationalistic parties and groups are gathering momentum, in Russia and other parts of the commonwealth, and centrifugal forces are also gathering momentum. The Church declares that it doesn't support any concrete

political order, but the Church supports the spiritual unity of the people...

"A test of our ecumenical loyalty"

I would like to say a few words about the fact that in the last few years, in a situation of religious freedom, our Church has faced many difficulties, above all a real invasion of non-Orthodox into Russia. [They are] establishing missionary structures, acting as though it were a spiritual wilderness in this country, as if Christianity didn't exist in this country at all. It has become a subject in our discussions with the Roman Catholic Church, and with some Protestant Churches. But unfortunately we should admit that we have achieved little in these negotiations...It is a real test of our ecumenical loyalty.

...Today, a Russian can just as easily become an Orthodox, a Catholic, a Moslem, or even a pagan, because the tradition of Orthodox life has been lost, and at this time people feel a great desire to hear about Christ and faith...

"The tradition of Orthodox life has been lost"

But we should also note that there are other problems and difficulties. Seven thousand churches have been opened, but we do not have seven thousand priests appearing in a moment. These seven thousand priests should be prepared and

trained, but people are demanding priests today...I will give you a small example. In my diocese there is a small town about the same size as Chernobyl, the same terrible nuclear power station, and the staff of this station decided to send someone to bless the station and to open a Church there, and of course to find a priest. They collected some money, are going to build a church, and are now demanding a priest. I understand that this priest—who will work with these physicists and engineers, totally de-christianized people—this priest should be properly prepared to work with such people. I have no such priests available, and I tell them to wait, as I cannot send such a priest at the moment. And they answer, "send us anyone" capable of baptizing, praying, and celebrating services...

Image of contemporary Russia

The image of this town, with its nuclear power station, with its polluted nature, dangerous technology, and a highly educated population, is the image of contemporary Russia, which has found itself in a very difficult political, economic, and ecological situation, where people just long for faith, where they have lost their Orthodox tradition and where the Church for historical reasons cannot meet these spiritual thirst in full measure...I pray that your voyage and that your work in this land will bring a contribution to the life of this world.



Metropolitan Kyrill greeting Bishop Herman in Moscow.

Seventy-Fifth Anniversary Of Holy Resurrection Church Alden Station

Holy Resurrection Orthodox Church, Alden Station, Pa., celebrated its seventy-fifth anniversary on June 7, 1992. The highlight of the celebration was the presence of His Beatitude, Metropolitan Theodosius. Father Rodion Kondratik, Chancellor of the Orthodox Church in America was also present. His Grace, Bishop Herman, was unable to attend as he was representing the Orthodox Church in America at the SYNDESMOS conference in Russia.

The celebration began with Vespers on Saturday evening. Following Vespers, an open house buffet was served in the parish activities center, which was filled to capacity. Those in attendance were delighted to meet and receive the blessing of His Beatitude as he mingled with the crowd.

The Hierarchical Divine Liturgy was celebrated on Sunday morning by Metropolitan Theodosius. The celebrating clergy included Fr. Kondratik, Fr. David Shewczyk, host pastor, Fr. Elias Krenitsky, and Protodeacon Eric Wheeler. Responses were sung by the parish choir under the direction of Michael Stenko. After the beautiful Divine Liturgy, the parish was presented with a Gramota by Metropolitan Theodosius on behalf of the Holy Synod of Bishops of the Orthodox Church in America. A Gramota was also presented to the parish choir. Miss Nadia Kalinowski presented His Beatitude with a bouquet of roses on behalf of all the parishioners.

The Seventy-fifth Anniversary Dinner was held at the Nanticoke American Legion with one hundred and seventy-five people in attendance. Guests were welcomed by Mr. John Stuchak. Mr. Gene Haverlak served as Toastmaster for the joyous occasion. Several of the local deanery clergy were present for the Anniversary Dinner, along with other honored guests of the parish. Sixteen "Charter Members" of the parish were recognized during the program. The Henry Charles Orchestra provided music.

His Beatitude was the main speaker of the day. Metropolitan Theodosius congratulated the parishioners for their efforts and spoke of the sacrifices of the founders of the parish. He encouraged the

parishioners to continue to build upon the foundation that has been laid so that the Church may continue to grow.

Remarks were offered by Fr. Rodion, by Fr. Vladimir Fetcho, Dean of the Wilkes-Barre Deanery, and by Fr. Shewczyk. Mr. Michael Kardash, Church Council President, offered his heartfelt thanks to all who worked to make the day a joyous and memorable event.

Fr. Shewczyk presented a commemorative plaque to Metropolitan Theodosius on behalf of the parish in honor of

His Beatitude's visit and the twenty-fifth anniversary of his episcopal service in the Orthodox Church in America. The plaque contained the commemorative ornament that was designed for the seventy-fifth anniversary. The ornament was given as a souvenir to everyone in attendance.

In June, 1991, a seventy-fifth anniversary pledge campaign was begun to raise funds, especially for the renovation of the church interior. Parishioners pledged

Continued on the next page.



Procession to Church.



Presentation of flowers.

nearly \$23,000, and a donation brought the total to nearly \$30,000. The renovations included carpeting, new light fixtures, and repainting the ceiling and walls. Memorial donations made possible the refurbishing of liturgical items and vessels and the seven-branched candlestand and cross behind the Holy Altar. A new Table of Oblation was also donated, as were Icons of St. Innocent and St. Patriarch Tikhon for the Sanctuary.

The parish had its beginning in October, 1894, when a group of immigrants from Galicia, Hungary, and other areas of Eastern Europe settled in Alden Station and organized a church for all Orthodox Christians. A building was erected May, 1895, and named St. Vladimir. Internal difficulties arose within the parish over the desire of many people to be faithful to

the Orthodox Church. In the meantime, property was transferred to the regional Byzantine Rite Bishop. More legal difficulties ensued, and the church was closed by an injunction on Holy Thursday, 1916. Foreseeing an unfavorable court decision, members of the parish called upon the Alden Coal Company to furnish a lot on which a new church could be built. Parishioners had already petitioned Bishop Evdokim of New York for a priest to be assigned. The Rev. John Kushwara was assigned to the parish.

The parishioners decided to dig the foundation themselves. Services were held temporarily in a completed basement.

The membership began a building fund drive in Alden Station and neighboring towns. Construction was started in De-

cember, 1916, and the blessing of the cornerstone took place on Pentecost, 1917. The parish was named Holy Resurrection, recalling the old church which had been closed just before Pascha.

Work on the next phase of construction began in 1924. The old rectory was sold in 1934, and the construction of the new rectory began in the same year.

Renovation of the church interior began in the summer of 1936, in preparation for the coming Twentieth Anniversary of the parish. On November 25, 1937, the newly-renovated church was blessed by Metropolitan Theophilus.

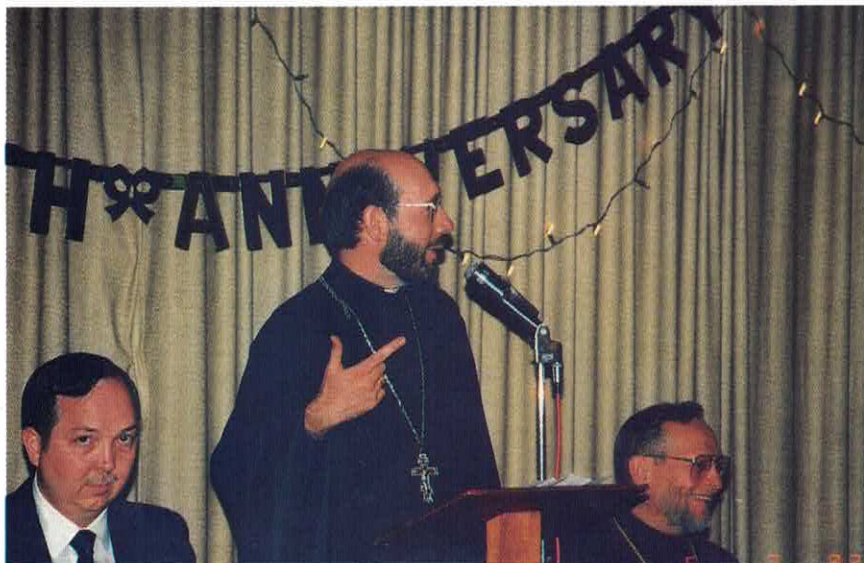
Through the years, the parishioners worked very diligently to continue to develop the life of the parish. A Church School was started and developed. The parish participated in local exhibits and choir programs in order to promote the work of the Orthodox Church. Through God's providential care, the needs of the parish were met even in the most difficult times.

Former pastors of Holy Resurrection Church include: The Reverend Fathers John Kushwara, Simon Milianich, Peter Halkowich, Dimitri Evanjoiko, Theodorozily Kiriluk, Stephen Kudrikoff, Michael Fekula, Andrew Didick, Wasil Petrecki, Alexis Dankevich, Stephen Adamcio, George Seniavsky, Michael Michlik, and Joseph Gallick. The Rev. Dimitri Ressetar was instrumental in organizing the church choir while he was the choir director in Edwardsville.

A commemorative book has been published to mark the seventy-fifth anniversary. Anniversary committee members include: Mike Kardash, Marie Hudock, Gene Haverlak, Basil Pisch, Aileen Panetta, Angelo Panetta, Kathy Krushka, Joe Hitzner, Mike Hitzner, Marlene Kalinowski, John Stuchak, and Matushka Sharon Shewczyk.

The events of the two-day celebration have done much to inspire and revitalize the faithful of Holy Resurrection for some time to come. The parishioners would like to thank all who supported the seventy-fifth anniversary celebration by their prayers, donations, placing of ads in the program book, and attendance at the joyous celebration. Most of all, we are thankful to our Heavenly Father who has so richly blessed us throughout these many years and who by His love has led us to this historic occasion.

— Priest David Shewczyk
(Parish history compiled by John Rishko and Gene Haverlak)



Fr. David Schewczyk delivers message.



Parishioners with Primate.

St. Gregory The Theologian And His Kinfolk: A Saintly Christian Family Of The Fourth Century

We spoke briefly in our last article in *Alive in Christ* ("St. Priscilla and St. Aquila: A New Testament Saintly Married couple," Spring, 1992, pp. 36-40) about the family life of the Saints—something that often tends to get overlooked. We mentioned some of the many Saints whose parents (mother, or father, or both) were also canonized, and we stressed the importance of Christian child-rearing, which has given so many of the Saints a wonderful "head start" in the Christian life. Then we devoted the rest of the article to Ss. Priscilla and Aquila, husband and wife missionary team and companions of St. Paul. We emphasized the oneness of mind and heart, and of activity and vision, of this couple, but made no mention of children, since apparently they were childless.

Now we turn our attention to an entire family of canonized Saints from the glorious fourth century of the Christian era—St. Gregory the Elder and Nazianzus, his wife St. Nonna, and their three children, St. Gregory the Theologian, St. Gorgonia, and St. Caesarius.

St. Gregory the Elder came from "a stock unrenowned," as his son would later say. But still, he had enough means to own a country estate in Cappadocia, in central Asia Minor, where Gregory and his siblings were born and grew up. His father did not have a Christian upbringing, and at the time of his marriage was a member of a small, obscure sect called the Hypsistarians, who combined Jewish and Christian elements in their non-Trinitarian worship of "The Most High."

Gregory the Elder's wife, St. Nonna, was carefully raised by Christian parents. Their son Gregory credits her with eventually converting her husband to the True Faith after some years of marriage. Because of his piety and his stature in the local community, Gregory the Elder was later made a priest. Finally, he became Bishop of Nazianzus.

Gregory and Nonna were childless for



a number of years, but finally, through prayer and God's Providence, they were granted the three children who would all become Saints of the Church. The children were quite close in age, all being

born roughly between the years 325 and 330. While Caesarius was most probably the youngest, it is unclear whether Gregory or his sister Gorgonia was the first-born. Raised on strictly Christian principles, they grew up with great devotion and love for one another. And they were given the best education that could be found in their area.

When the two brothers reached a suitable age, they went to Caesarea, the capital city of Cappadocia, to pursue their studies under the excellent Christian tutelage of a gentle and wise monk named Carterius—perhaps the same Carterius who later presided over some of the monks in the caves around Antioch, becoming a teacher of St. John Chrysostom. Many years later, after the death of this beloved teacher, Gregory wrote of him, "Thou best protection of my early days, thou charioteer of all my younger life; remember now the Gregory whom thou didst train in the ways of virtuous life, O Carterius, master of the life of grace."¹

After some years the time came for Gregory and Caesarius to pursue their education abroad. Now they separated for the first time, as Gregory went to Caesarea in Palestine to study rhetoric there, and Caesarius went to the great city of Alexandria. After a few years, Gregory also went to Alexandria, where he found his brother excelling in his studies and highly esteemed by his teachers and associates. Caesarius was indeed an exceptionally brilliant man, who attained great proficiency in geometry, astronomy, and especially medicine.

While Caesarius stayed on in Alexandria, Gregory was attracted by the great ancient cultural center of the Greco-Roman world—Athens. Here he was soon joined by his friend and

Continued on the next page.

¹ Translation slightly adapted from that given in *Nicene and Post-Nicene Fathers*, second series, vol. VII, "Selected Orations of Saint Gregory Nazianzen," trans. Charles Gordon Browne and James Edward Swallow (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1983), p. 188.

countryman, Basil, who would one day be known in the Church as St. Basil the Great. Together they studied rhetoric and attended Church, mutually deciding to carefully avoid the licentious allurements of the city.

After about fifteen years away from home, Gregory and Caesarius, in the year 357, independently decided to return to their homeland of Asia Minor. In his funeral oration for Caesarius years later, Gregory recounted the story this way:

"But when, after gathering into his single soul every kind of excellence and knowledge, as a mighty merchant gathers every sort of merchandise, Caesarius voyaged to his own city, in order to communicate to others the fair cargo of his education, there happened a wondrous thing. This I must briefly relate to you, as the remembrance of it is most cheering to me, and I think it will also delight you.

"Our mother, in her motherly love for her children, had prayed that, as she had sent us forth together, she might also see us return home together. For we seemed to our mother, at least, if not to others, to form a pair delightful to behold when seen together. But alas, our connection had been severed for so long!

"But God, Who hears a righteous prayer, and Who honors the love of parents for well-disposed [*eugnomonas*] children, so arranged things that, without any plan or agreement on our part, we arrived in the same city [Constantinople] at the same time—the one of us arriving by sea from Alexandria, the other by land from Greece."²

The lives of these two saintly brothers continued to be intertwined. Very quickly the brilliance of Caesarius's mind and the nobility of his character won the affection of the people of the capital city, and the Emperor himself was requested by leading citizens to offer him a high position in the government. But Gregory prevailed upon him to return with him to Nazianzus. Gregory declared in his oration for his brother:

"Although the metropolis strove to retain him by the honors I have mentioned, and declared that it would not let him go under any circumstances, my influence, which he valued most highly

on all occasions, prevailed upon him to listen to the prayer of his parents, to supply the need of his fatherland, and to grant to me my own desire. so when he returned home with me, he was preferring me not only to cities and peoples, and not only to honors and revenues...but even to the Emperor himself and to his imperial commands."³

As it happened, however, Gregory could not persuade his brother to join him in the semi-monastic life which he was then entering with his dear friend Basil. For Caesarius felt called by God to serve Him by serving his fellow-man in the capital of the Empire. So Caesarius soon returned to Constantinople, becoming a court physician to Emperor Constantius, offering his services free of charge. His brother describes his way of life at this time:

"But most important, his nobility of soul was not corrupted, neither by his fame, nor by the luxury which surrounded him. For of all the many great honors which he possessed, he considered the highest to be that of being a Christian, and being known as such. Compared with this, all other things were, to him, like the toys of children. For he knew that worldly honors belong to the part we play before others on the stage of life—a stage which is quickly set up, and quickly taken down. Indeed, it is often more quickly destroyed than put together, as we can see from the many changes, the many rapid fluctuations in fortune, which occur in this life. The only sure and constant good thing that anyone can have is godliness.

"Such was the philosophy of Caesarius, even as he wore a courtier's cloak. These were the principles by which he lived and died. And in the hidden man of the heart, he made known to God an even deeper piety than he showed forth in public. And if I must pass over everything else—his help for his kinsmen in distress, his contempt for vanity, his consideration of his friends as his equals, his boldness before rulers, the many contests and disputes which he engaged in with others in defense of the Truth (not merely for the sake of argument, but with great piety and fervor)—I must relate the one incident in his life which is the most well-known."⁴

St. Gregory goes on here to describe the glorious victory in debate which Caesarius achieved over Emperor Julian the Apostate, when that emperor, who

had renounced the Christian faith, tried to convince Caesarius that he should do likewise. Gregory exclaims, "How utter was the derangement and folly which could hope to ensnare a man like Caesarius, my brother, and son of parents like ours!"⁵

Several years later, as he served as imperial treasurer of the province of Bithynia, he miraculously escaped a terrible earthquake. This persuaded him once and for all to retire from worldly pursuits and activities; as Gregory relates, "he exchanged the service of transitory things for service in a higher Court."⁶ He wrote to Gregory begging him for his prayers as he prepared to enter the ascetic life in seclusion. But while still in the midst of this preparation, a sudden illness took him into the Heavenly mansions, in about the year 368.

. . .

Gregory's sister, Gorgonia, apparently did not travel abroad as did her two illustrious brothers. She was content to live peacefully and simply in Iconium with her pious husband, Alypius. Together they raised five children in the Faith—two sons and three daughters. It is thought that both the sons became bishops, though their names have not come down to us. The three daughters—Alypiana, Eugenia, and Nonna—were particularly beloved by St. Gregory, who remembered them especially in his will.

Gorgonia died a few years after Caesarius. At her funeral, Gregory gave an oration similar to the one he had delivered for Caesarius. His encomium for her is even more glowing than the one for his brother, as he strains for words eloquent enough to describe her zeal and love for Christ and her life of virtue adequately. He also used this opportunity to describe the exceptional Christian marriage of his parents, who were present to hear this oration.

Here now is a new English translation of a significant part of this oration,⁷ which is truly one of the gems of all the Patristic

Continued on the next page.

² Cf. NPNF 2, VII, p. 233 (PG 35.769A).

³ Cf. NPNF 2, VII, p. 234 (PG 35.773B).

⁷ A late nineteenth century English translation of this oration is found in NPNF 2, VII, pp. 238-245. Another one, done in 1953, is given in *Fathers of the Church*, vol. 22, pp. 101-118. Both of these, however, make rather difficult reading today, and both lack a certain faithfulness to the original Greek, as given in PG 35.789D-817A. This, my own translation, will appear as part of a book on the married Saints, which my wife and I hope will be published in the near future by St. Tikhon's Press.

¹ Translation adapted from that in NPNF 2, VII, p. 232, with reference to the Greek text in J.-P. Migne's *Patrologiae Graeca*, vol. 35, col. 764A-B. Another English translation of this oration is found in *The Fathers of the Church*, vol. 22—"Funeral Orations by Saint Gregory Nazianzen and Saint Ambrose," trans. Leo P. McCauley (Washington, D.C.: The Fathers of the Church, Inc., 1953), pp. 5-25.

³ Cf. NPNF 2, VII, p. 232; (PG 35.765A).

⁴ Cf. NPNF 2, VII, p. 233 (PG 35.768B-C).

literature of the Early Church:

"In praising my sister, I shall be admiring with wonder a member of my own family. But my praise will not be false because I am extolling a relative. Rather, the facts about her are praiseworthy because they are true. And these facts are not only exactly correct, but are things which are well-known to many. Even if I wished to speak with bias in her favor, I would not be allowed to do so. For each one who hears me stands like a skillful arbiter between my words and the truth, rejecting whatever is exaggerated, but demanding whatever is fitting, if he is just. Thus, my fear is not that I might run beyond the bounds of truth, but on the contrary, that I might fall short of the truth, and greatly lessen by my eulogy the glory she deserves. For it is very difficult [*chalepon*] to find words and action to match her excellence...I will conform to the rules of eulogizing in remembering our mutual parents—for it would not be reverent to pass over the great blessing of having such parents and teachers. Then I will quickly turn my attention to Gorgonia, so as not to cause any loss to those who are eager to learn what kind of woman she was.

"Who is there who does not know the new Abraham and Sarah of our own times? I mean Gregory and his wife Nonna—for it would not be good to omit their names, which by themselves are an encouragement to virtue. My father, like Abraham, has been justified by faith;⁸ and my mother, like Sarah, has lived with him who is faithful. He, beyond all hope, has been the father of many nations,⁹ and she has travailed spiritually in their birth. He escaped from the bondage of his father's gods,¹⁰ while she is the daughter as well as the mother of the free. He went out from kindred and home for the sake of the land of promise [Gen. 12:1; Heb. 11:8], and she was the reason for his "exile" (on this point alone I dare to say that she was greater than Sarah). He set off nobly on the journey, and she eagerly accompanied him. He offered himself to the Lord, while she called her husband "lord" and regarded him as such, and was justified partly because of this. They were granted the promise and the gift, and from them

⁸ Cf. Romans 4:1-17.

⁹ Cf. Romans 4:18. This is probably referring to all of Bishop Gregory's spiritual children.

¹⁰ While Abraham in his youth worshipped the Chaldean gods of his father, Gregory's father in his early years was a member of the heretical sect known as the Hypsistarii.

was born Isaac.

"This good shepherd was the result of his wife's prayers and guidance, and it was from her that he learned the ideal of a good shepherd's way of life. He truly fled from his idols, and afterwards put demons to flight. And never again did he have fellowship with idolaters.

"With his wife he has been equally deserving of honor [*homotima*], and of one mind [*homophrona*], and of one soul [*homopsychon*]. They have been as yoked in the pursuit of virtue and of fellowship with God as they have been with each other in fleshly things. Equal [*ison*] are they in the length of their lives and the whiteness of their hair in old age. They have been also equal in prudence and brilliancy, rivaling each other, and soaring beyond all others. They have been but slightly bound by things of the flesh, having already been transferred to the spiritual realm, even before the dissolution of their bodies. They have not been of the world, and yet they have been of it as well, for at the same time they have despised it and yet honored it. They have put aside earthly wealth, yet have been rich through their noble endeavors; utterly scorning things here, they have purchased instead heavenly things. Now they have but a small remnant left of this life, but they look forward in piety to an abundant and blessed life for which they have labored.

"I will say only one more word about them here: they have been rightly and fairly named as ornaments of both sexes—he of men, and she of women; yet not only has each one been an ornament, but a veritable paradigm of virtue. From them Gorgonia derived both her existence and her illustrious reputation, for they sowed in her the seeds of godliness. And they were the source both of her beautiful life in this world, and of her propitious departure in hope of even better things.

"Such a beautiful heritage is not easily claimed by many of those who inordinately pride themselves on their noble birth and ancestry. But in her case it is necessary to talk in a more philosophical and exalted way. For Gorgonia's native land was the Jerusalem above, the city not seen but contemplated, in which we hold our true citizenship [*politeuometha*; cf. Phil. 3:20], and towards which we are pressing on. In this city the leading citizen is Christ, and His fellow-citizens are the assembly and Church of the first-born who are written in Heaven [Heb. 12:23]. They all feast around the Great Founder

of the city in contemplation of His glory, taking part in the unending [*akatalyton*]¹¹ choral dance.

"Her nobility consisted in preserving the divine image [*eikonos*] within her, and becoming like [*exomoiosis*] the divine Archetype. This she accomplished by reason and virtue and pure desire, ever more strongly molding herself according to the things of God. And like those who are truly initiated into the heavenly mysteries, she understood whence, how, and why we have come into being.

"This is what I know about these things, and therefore I both know and declare that her soul was more noble than those of the East.¹² This superiority of hers was according to a standard different from that used by the many to determine whether one's birth is noble or lowly. For this rule is based not on one's bloodline, but on the character which one has demonstrated in his life. And with this measure, people are praised or blamed not according to their families, but as individuals. But since I am speaking about her excellent qualities among those who know her, let each one contribute something else, and help me in my speech. For it is impossible for one person to take in everything, no matter how great his powers of observation and intelligence are.

"She so excelled in modesty [*sophrosyne*],¹³ and so far surpassed all the women of her own time (not to mention those women of old who were renowned for their modesty), that in regard to the two basic divisions of this life—that is, the married and the unmarried states (the latter being more exalted and more divine, yet more painstaking and perilous, and the former being safer and more humble), she avoided the unpleasantness of each. Indeed, she selected and combined all that is best in both ways of life—the exaltedness of the one, and the security of the other—and became modest without being puffed up.

"In blending the excellence of the married and the unmarried states, she proved that neither condition entirely binds us either to God or to the world, nor separates us from them (otherwise we would have to flee from the one state by

¹¹ Literally, "indissoluble."

¹² Perhaps a reference to Job 1:3.

¹³ This beautiful Greek word, so rich in meaning, has no exact equivalent in English. Coming from a root word meaning "wisdom," this word also means "moderation," "discretion," "prudence," "chastity," and "self-control." It is a favorite word among the Fathers for describing a truly Christian disposition!

its very nature, and completely praise the other). She demonstrated that it is the mind which can preside admirably over either marriage or virginity, and can shape and direct each of them towards virtue, like raw material under the master-hand of Reason.

"She was not, because of her marital union according to the flesh, thereby separated from the Spirit; neither because she had her husband as her head was she ignorant of her first Head. But performing those few duties required by the world and Nature, according to the law of the flesh—or rather, according to the will of Him Who ordained these laws to the flesh—she dedicated her entire being to God.

"But what is exceedingly excellent and grand, she brought her husband to her way of life, thereby gaining not an unreasoning master over her, but a good fellow-servant [*homodoulon*]. And not only this, but she also made the fruit of her body—I mean her children, and her children's children—to be the fruit of her spirit, as she consecrated to God not her soul only, but her whole family and household.

"She made marriage praiseworthy by how well-pleasing she made her own marriage, and by its excellent fruitfulness. As long as she lived, she stood as an example to her offspring of all that is good. And when she was summoned from this life, she left her influence behind as a silent exhortation to her household.

"The divine Solomon, in his instructive wisdom—I mean, in the Proverbs [31:10-31]—praises the woman who keeps her house and loves her husband. He contrasts her to one who roams around, who is uncontrolled and dishonorable, who hunts for precious souls by lascivious words and behavior. But the one who devotes herself honorably to her own home, performs her wifely duties with manly courage, always keeping her hands to the spindle, and weaving extra cloaks for her husband. She buys a field in due season; she makes sure that the servants are well-supplied with provisions; she welcomes her friends to an abundant table. And indeed, she demonstrates all the other qualities of the prudent and industrious woman whom Solomon praises in song.

"Now, if I were to praise my sister along these lines, it would be like praising a statue for its shadow, or a lion for its claws, while passing over its more important and higher qualities. Who was more worthy to be beheld than she? And yet

who avoided publicity so much that she kept herself inaccessible to the eyes of men? Who knew better than she the proper bounds [*metra*] of both sorrow and joyfulness?—so that her dejection did not seem like cold aloofness, and neither was her tenderness intemperate. But prudent in the one, and gentle in the other, she held to a rule of propriety combining compassion with dignity.

"Listen, you women who are indolent and overly concerned about display, and who lightly regard the veil of modesty: Who ever kept her eyes so much under control [*esophonisen*]? Who spurned laughter so much, that even the beginning of a smile seemed a big thing to her? Who so prevailed over the doors of her ears? Who opened them more to the Divine words—or rather, who so made the mind the ruler of the tongue to speak forth the judgments of God? Who so regulated [*taxin esteilato*] her lips?

"Such was her life. Most of the details I have passed over, lest my speech become too long, and lest I seem to have an insatiable desire to praise her. But perhaps we would be doing injustice to her holy and remarkable death, if we did not mention some of its more beautiful aspects—especially since she so longed for and sought for it. I will recall them for us, then, as concisely as I can.

"She did long for her dissolution, since she had great boldness [*parrhesian*] toward the One Who called her, and she preferred to be with Christ beyond everything on earth [cf. Phil. 1:23]. And there is no one of even the most sensual and unrestrained people who loves [*era*] his body as much as she yearned to fling away these bonds of flesh, and to rise beyond the mire in which we now spend our lives. She longed to be with the Good One in purity, and to receive her Beloved [*ton eromenon*] completely—this One Who, I will even add, was her Lover [*ton erasten*]. By His rays, though they may be weak now, we are enlightened; and we know Him, even though still separated from Him.

"Gorgonia did not fail to gain this desire of hers which was so divine [*entheou*] and exalted [*yipseles*]. And what is even greater, she enjoyed beforehand the presence of the Beautiful One through her foreknowledge and her many vigils. One night, her sleep brought her exceeding pleasures [*ton hediston*], for in a dream she comprehended the pre-appointed time of her departure. God arranged for her to learn of this day ahead of time so that she

would be prepared, and not disturbed, when it came.

"She had recently obtained the blessing of cleansing and perfection, which we have all received from God as a common gift, and as the foundation of our new [*deuterou*]¹⁴ life.¹⁵ Yet really, in her case, all her life was a cleansing and perfecting. And while she indeed received regeneration from the Holy Spirit [at her Baptism], its security was hers by virtue of her former life. Hence, in her case almost alone, I will even dare to say that the Mystery was a seal rather than a gift of grace.

"Then, her one remaining desire was the perfection [*teleiosin*; i.e., Baptism] of her husband (do you wish me briefly to describe him? I see no need to say anything else about him than that he was her husband). She wanted this so that she might be consecrated to God in her whole body, and not depart half-perfected [*ex hemiseias tetelesmene*],¹⁶ or with anything of hers left behind imperfect. She also did not fail in this petition from the One Who does the will of those who fear Him, and Who fulfills their requests completely.

"And now when everything was set in order as she wished, with none of her desires left unfulfilled, the appointed time drew near. So, being already prepared for death and departure, she fulfilled the law which prevails in such matters, and took to her bed. After giving solemn injunctions to her husband and children and friends—as well to be expected from one so full of conjugal, maternal, and brotherly love—and after giving brilliant discourse [*lampros philosopheasa*] on the things above, thus making her last day a day of festival [*panegyreos*], she fell asleep. She was not full of the days of man,¹⁷ which she was not concerned about, since she understood this present life to be evil for her, so involved as it is with dust and error. Rather, she was exceedingly full of the days of God—more so than I may easily imagine any of those lives have spanned a great number of years. Thus she was set free, or it is

¹⁴ = "second."

¹⁵ This sentence is referring to Baptism, which Gorgonia apparently only received near the end of her life.

¹⁶ This idea occurs also in St. Gregory's description of his mother in relation to his father. It is a vivid expression of the Orthodox Church's understanding of the intense oneness of husband and wife in marriage (cf. Eph. 5:20-33).

¹⁷ She was only about forty-five years old when she died.

better to say, taken by God, or flew away, or changed her abode, or left her body for a while..."

St. Gregory the Theologian, meanwhile, remained close to his parents in Nazianzus. There, in 361, he was ordained to the priesthood. He stayed in this town helping his father, Bishop Gregory, as something like an auxiliary bishop, until his father's death in 374 at the age of one hundred.

In his funeral oration for his father, Gregory again lavishly praises his mother, and the beauty of the relationship that his parents had with each other. He also recounts the supernatural manifestations that attended his father's conversion to Christianity, his initiation into the catechumenate, and his baptism. A portion of the first part of this oration is given here:¹⁸

"Even before he was in our fold,¹⁹ he was ours, for his character made him ours, as it were, by adoption. Just as many of our own are not really with us, since their way of life alienates them from the common body, so too there are many 'on the outside' who are really with us, since their way of life anticipates their faith, and they need only the name 'Christian' to add to their good works. One of these was my father, a foreign shoot, but inclining toward us by his way of life. He had come so near to perfection in prudence and self-control [*sophrosyne*], that he was at the same time most fervently loved [*erasmiotatos*] and most decorous and modest [*kosmiotatos*]²⁰—qualities which are combined in the same person only with great difficulty. What greater and more obvious testimony is there to his righteousness than that while holding a public office second to none, he never once enriched himself by a single penny, though he saw the others casting the hands of Briareos²⁰ into the public funds, becoming swollen by these evil means? For this is how I describe unrighteous wealth.

"These things also provide no little evidence for his prudence, but I will give more examples in the course of my speech. It seems to me that he attained to the Faith

as recompense for such conduct. How this happened—a matter too important [*axion*]²¹ to keep silent about—I will now set forth.

"I have heard the Scripture say, 'Who can find a valiant woman?' [Prov. 31:7]; and that she is a gift from God [*to doron theothen*]; and that a good marriage is arranged [*harmozesthai*] by the Lord. Even non-Christians believe the same thing, since they say, 'A man can win no greater prize than a good wife, nor a worse one than her opposite.'²²

"And no one can be mentioned as being more fortunate in this respect than my father. Indeed, I think that if anyone had tried to bring about the very best of marriages, from the ends of the earth and from every race of men, he could not have found a better or more harmonious one than this. For in this case, the most excellent of men and of women were so united into one, that their marriage became no less a union in virtue than of their bodies. And while they excelled all others, they could not excel each other, because in virtue they were equally matched [*isorrhupon*] and equally deserving of honor [*homotimon*].

"The woman who was given to Adam to help him (since it was 'not good for man to be alone' [Gen. 2:18]), instead of a partner [*synergou*]²³ became an enemy, and instead of a yokefellow [*homozygos*] an opponent, deceiving the man by means of pleasure, and estranging him from the tree of life by the tree of knowledge. But she who was given by God to my father became not only his partner [*syngos*], but what is more marvelous [*thaumaston*], even his leader [*archegos*], drawing him on to the highest excellence by her actions and her words. She did consider it best to allow herself to be ruled [*krateisthai*] by her husband, according to the law of marriage, in all other respects, but in the realm of piety she was not ashamed to offer herself as his teacher. Right it is to marvel at this conduct of hers, but even more should we marvel at his willingness to submit [*hettomenon*]²⁴ to her.

"While other women have been greatly honored and extolled for their natural and artificial beauty, my mother has acknowledged only one kind of beauty—that of

the soul. She has only been concerned with preserving—or rather, restoring as much as possible—the Divine image [*theian eikona*] within her. Cosmetics and other devices for adornment she has shunned as only befitting the women of the theater. The one true form of noble birth which she has recognized is godliness, and the knowledge of where we have come from and where we are meant to go.

"The only safe and unassailable form of wealth has been, for her, to divest herself of her goods for the sake of God and the poor, and especially for those less fortunate ones among her own kin. And she has considered that to give only what is absolutely necessary is more a reminder than a relief of their distress, but to provide more liberally brings stable honor and most perfect consolation.

"Some women have excelled in thrifty management of the home, and others in the pursuit of godliness. Yet even though it is difficult to achieve both of these things, she has surpassed everyone in both of them—by her eminence in each of them, and by the fact that she alone has combined them together. Even as the prosperity of her household increased through her wise and careful oversight, according to the injunctions and laws of Solomon concerning a valiant wife,²⁵ and as if she had no concerns about piety, so also did she offer herself to God and apply herself to divine things, as if she were completely released from household duties. She allowed neither aspect of her life to interfere with the other, but rather made each one confirm and strengthen the other.

"What time or place for prayer has ever escaped her? Each day this has been more important for her than everything else. Indeed, who has had such hope as she to receive immediately those things for which she asked in prayer? Who has paid such reverence to the hand and countenance of the priests? Or has so honored every kind of philosophical pursuit? Who has subdued the flesh more by fasting and vigilance? Or has stood like a pillar at the all-night psalmody as well as that during the day? Who has loved virginity more, yet kept upholding the marriage bond? Who has been a better ally of orphans and widows? Or has helped so much to lighten the sufferings of the mourner?

"These things are perhaps small, and

Continued on the next page.

¹⁸ This portion of the oration is found in NPNF 2, VII, pp. 256-258 (PG 35.992C-1001B). What follows is also my translation.

¹⁹ I.e., before he became an Orthodox Christian.

²⁰ Briareos was a figure in Greek mythology with one hundred hands.

²¹ Literally, "worthy."

²² Hesiod, *Works and Days*, verse 700 (one of the great classics of Greek antiquity, from about 700 B.C.).

²³ Literally, "co-worker."

²⁴ Literally, "to be less, weaker, inferior to another."

²⁵ Prov. 31:10-31.

some might even find them contemptible, since they are not easily attainable for most people (for through envy that which is not easily reached becomes somehow not even credible). But to me these things are exceedingly praiseworthy, since they were the outcome of her faith, and the undertakings of her spiritual zeal...

"I will keep silence about certain even more ineffable things, of which God is witness, and which she has confided to her faithful handmaidens. Those things which concern me are perhaps unworthy of mention, since I have proved to be unworthy of the hope which she cherished regarding me. Still, it was a great undertaking on her part to promise me completely to God before my birth, without worrying about what the future would bring, and to offer me up immediately after I was born. Through God's goodness she has not completely failed in this prayer; her propitious sacrifice was not rejected.

"Some of her virtues she displayed early in life; others she acquired gradually throughout her life. As the sun most pleasantly casts its morning rays, but becomes hotter and more brilliant at midday, so also did she. For though from the beginning she began to radiate no small degree of godliness, she has shone forth at the end the full light.

"So it was that he who had established her in his house had at home no little spur to godliness—for his wife, due to her origin and her descent, was a lover of God and Christ, and her patrimony was virtue.

For unlike him, she had not been cut from a wild olive tree and grafted into a good one.

"In their early years together, she could not bear to be unequally yoked [*heterozygein*] with him,²⁶ due to the super-abundance of her faith. While she was the strongest and most courageous of women, this alone she was not able to bear—being only half-united to God [*to ex hemiseias henosthai to Theo*], due to the estrangement of him who was a part of herself, and the failure to add to the bodily connection [*synapheia*] a complete union [*symphyian*] of spirit.

"So she fell before God night and day, beseeching Him for the salvation of her head with much fasting and many tears. And she diligently devoted herself to her husband, influencing him in many ways, through reproaches, admonitions, attentions, and estrangements. But most of all, she won him by her own character, and especially her fervor for godliness, such as is able to bend and soften the soul so that it yields willingly to the pressure of virtue. The drop of water constantly striking the rock surely will hollow it, and eventually does achieve its desire. And this is what happened, as we know..."

St. Nonna, the mother of St. Gregory, eager to join her husband in the heavenly Kingdom, left this earth in that same year (374), also in ripe old age. Gregory went on to become the restorer of Orthodoxy in Constantinople in 379 and 380, preaching in the Church of the Resurrection the

beautiful and powerful theological sermons which would earn him the title of "The Theologian." (Only St. John the Apostle and Evangelist, and St. Symeon the New Theologian, 949-1022, also have this designation in our Church.)

He temporarily served as Patriarch of Constantinople, and moderated the first sessions of the Second Ecumenical Council.²⁷ Then he retired as bishop to enjoy at his country estate the solitude for which he had hungered for all his life. After several years of quiet contemplation, writing poetry and corresponding with his many spiritual children, St. Gregory the Theologian rested peacefully in the Lord, Whom he and all the other members of his family had faithfully served all their lives.

May this illustrious Christian family of canonized Saints be a great encouragement and example to all of us and our families today. May we all be brought closer to Christ through their prayers.

St. Gregory the Elder is honored in our Church on January 1st; his wife St. Nonna, on August 5th; his daughter St. Gorgonia on February 23rd; his son St. Caesarius on March 9th; and his other son, St. Gregory the Theologian, on January 25th, January 19th (translation of his relics), and January 30th (as one of the Three Hierarchs, along with St. Basil the Great and St. John Chrysostom).

O Saints of God,
help us and save us by your prayers!

— Dr. David Ford

²⁶ Since at this time Gregory was still a member of the heretical sect of the Hypsistarii.

²⁷ Held at Constantinople in 381.

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The Diocese Of Philadelphia And Eastern Pennsylvania

*"One day is with the Lord as a thousand years, and
a thousand years as one day" (II Peter 3:8).*

When, in 1944, our Church in America was preparing to observe its one hundred and fiftieth anniversary, Metropolitan Theophilus (+1950) wrote an encyclical, published in a pre-Jubilee collection of articles that chronicled the Russian Orthodox Greek Catholic Church of North America. In it he stated: "Who among us, beloved, can remain indifferent to what has happened during the hundred and fifty years of existence of the Church in America? Who among us will not be happy to know, as we celebrate this great and joyful day of the 150th anniversary of our Church in North America, that all that was done, has been done for our welfare; for our sojourn in the bosom of the Russian Orthodox Church; for our nourishment by our Mother Church, which also nourished our parents and grandparents, and which is inexhaustibly rich in divine gifts for our eternal salvation?"¹

Now that fifty more years have gone by and we prepare to observe our bicentennial, who indeed among us, blessed and privileged as we are to participate in the forthcoming celebration of our 200th, will not joyfully and gratefully praise God through Jesus Christ our Lord, and the Holy Spirit?

Surely this writer anxiously and prayerfully looks forward to joining the faithful of the Diocese of Philadelphia and Eastern Pennsylvania, and our brothers and sisters throughout the Orthodox Church in America, in giving humble and heartfelt thanksgiving to God for bringing us into the Year of our Lord One Thousand Nine Hundred and Ninety-Four. This writer will feel especially blessed, because it was on the very day of our observance of the 150th anniversary, in 1944, that Metropolitan Theophilus ordained him to the holy diaconate.



Father Alexander Fedoronko

Jubilees, anniversaries, and commemorations, all of which imply a day or year in time, are rarely remembered, however, for their given impact on the Day, the Year, or the Century, i.e., in their temporal frame, but are remembered rather for the impressions made upon our personal spiritual or emotional being, and, in this instance, upon our corporate Body, the Church. "One day is with the Lord as a thousand years, and a thousand years as one day."

This reference to the insignificance of the temporal in the eyes of the Almighty is cited because, relative to the two-hundred-year history of our Church in America, the Diocese of Philadelphia and Eastern Pennsylvania has a very brief 'diocesan' history, although it has had a very broad spiritual influence in the life of our Church.

During the past one hundred years, Eastern Pennsylvania has played a very important, a crucial role in the growth and development of our Church in America.

Four of the parishes in the diocese were founded before the turn of the twen-

tieth century: St. Michael's, Old Forge (1891); St. John's, Mayfield (1891); Holy Resurrection, Wilkes-Barre (1892); and Holy Trinity, Catasauqua (1899). Eleven parishes were established in the first decade of this century: Holy Trinity, McAdoo (1901); St. Nicholas, Olyphant (1904); St. Basil, Simpson (1904); All Saints, Olyphant (1905); St. Michael's, Mount Carmel (1907); St. Vladimir's, Lopez (1907); Nativity of the Theotokos, Coaldale (1909); Holy Annunciation, Berwick (1909); St. Michael's, Jermyn (1909); and SS. Peter and Paul, Minersville (1910); St. John the Baptist, Edwardsville (1910).

During the next three decades, the following parishes were established: St. John the Baptist, Nanticoke (1911); Dormition of the Blessed Virgin Mary, St. Clair (1911); Holy Ascension, Lykens (1912); Dormition of the Blessed Virgin Mary, Philadelphia (1913); Holy Ascension, Frackville (1915); St. Michael's, Wilmington, Delaware (1915); St. Nicholas, Philadelphia (1917); Holy Resurrection, Alden Station (1917); Ss. Peter and Paul, Uniondale (1920); Holy Trinity, Pottstown (1928); and St. Andrew's, Dundaff (1938).

A good number of the above parishes converted from the Uniate Church during the early decades of the twentieth century. One should know that among the greatest influences in effecting those conversions were those of the later renowned Father Alexis Toth who, in 1893, became pastor of Holy Resurrection Church in Wilkes-Barre, in 1895 was influential in organizing the Russian Orthodox Mutual Aid Society, also in Wilkes-Barre, and who now reposes at St. Tikhon's Cemetery in South Canaan, Pa., alongside another beloved missionary and Father of American Orthodoxy, Metropolitan Leonty (+1965).

Continued on the next page.

¹ Jubilee Book, 1944, Vol. I, page 312.

Saint Tikhon's Monastery in South Canaan, Pa., the first Russian Orthodox monastic community in America, was founded in 1905 by devout Orthodox Christians who resided in that area, under the leadership of Archimandrite Arseny (Chavtsov), later Bishop of Canada. The monastery was dedicated in 1906 by Bishop Tikhon, who was then the ruling hierarch of the vast American Diocese of the Russian Orthodox Church, and later, in 1917, elected Patriarch of Moscow. Canonized by the Russian Orthodox Church in 1989, he is now included in our calendar of saints as St. Tikhon, Patriarch of Moscow.

The history of our Church in America will always witness to the fact that the very first Council (Sobor) of the American Diocese of the Russian Orthodox Church convened in Eastern Pennsylvania in 1907, at St. John's Church in Mayfield, with Bishop Tikhon presiding. The agenda for that Council was adopted at a clergy conference which convened at St. Michael's Church in Old Forge, in August, 1905; and it was also at that conference that the clergy adopted a resolution to dedicate the new monastery at South Canaan to St. Tikhon of Zadonsk.²

During the 1920's, just prior to and after the Detroit Council of 1924, where the Autonomy of the Russian Orthodox Greek Catholic Church of America was announced and the Church was proclaimed a Metropolitanate, Metropolitan Platon found it needful to establish vicariates in San Francisco, Chicago, Detroit, Pittsburgh, Canada, and Alaska.³ But Eastern Pennsylvania remained without a hierarch.

Although St. Tikhon's Seminary opened at South Canaan, Pa., in 1938, it was not until 1947, when Bishop Nikon (deGreve) was appointed rector of the seminary and, in 1948, installed as Bishop of Pennsylvania, that this geographical area achieved hierarchical status.

Bishop Nikon's tenure was brief, however. Having been transferred to the Canadian Diocese in 1952, Bishop Nikon departed South Canaan, once again leaving Eastern Pennsylvania without a bishop.

When this writer was assigned to St. Michael's Parish in Philadelphia by Metropolitan Leonty in 1955, the bishop in charge of the Philadelphia Deanery was Bishop Jonah (Stahlberg), then the

Metropolitan's vicar in Washington. He fell asleep in the Lord thereafter, however, and Eastern Pennsylvania was once again without a hierarch.

Some five years later, in 1960, Archbishop Dimitry (Magan) was transferred from Boston to the Pennsylvania Diocese, and was installed, in 1961, as Archbishop of Wilkes-Barre and Pennsylvania, but still only in the capacity of an auxiliary. His tenure, too, was rather brief, only until late 1963.

So it was not until 1964, with the election of Bishop Kiprian (Borisovich) to the See of Wilkes-Barre and Pennsylvania, that the geographical area of Eastern Pennsylvania became a 'Diocese' in fact. The First Diocesan Assembly of the "Eastern Pennsylvania Diocese" (so titled in the actual minutes of the Assembly) of the Russian Orthodox Greek Catholic Church of America, was held at St. Nicholas Church in Bethlehem on February 1, 1964.

It was indeed a long and difficult, but also qualitative, journey from the last years of the nineteenth century to the establishment of the Diocese. Upon the erection of St. Stephen's Church in northeast Philadelphia in 1974, and its designation as the Archbishop's Philadelphia Cathedral in 1975, the title of the Diocese became that of "Philadelphia and Eastern Pennsylvania."

Inspired by the achievement of diocesan status, and guided by the wise and strong leadership of the late Archbishop Kiprian (+1980), the Diocese showed a renewed and more cohesive strength of purpose in all aspects of its ministry: at the parish and inter-parish levels, in the monastic community at St. Tikhon's, and in the growth and expansion of the seminary. Archbishop Kiprian is fondly remembered by the clergy and faithful of this diocese.

It was during Archbishop Kiprian's tenure, also, that the First Council (Sobor) of the Autocephalous Orthodox Church in America was held at St. Tikhon's Monastery on October 20-22, 1970, where Metropolitan Ireney (+1981) announced that the Orthodox Church in America was the fifteenth Autocephalous Church of World Orthodoxy.

To assist Archbishop Kiprian in the additional burdens of the Diocese, as well as in its expanding role in the National Church, the Synod of Bishops in 1972 elected Archimandrite Herman (Swaiko) as Auxiliary Bishop of Wilkes-Barre, to which office he was duly consecrated and

installed at the Holy Resurrection Cathedral in Wilkes-Barre on February 10, 1973.

Seven years later, on December 14, 1980, Archbishop Kiprian fell asleep in the Lord, leaving the care of the Diocese to Bishop Herman. On April 29, 1981, at the Cathedral of St. Stephen in Philadelphia, His Beatitude, Metropolitan Theodosius celebrated the Office of Installation, proclaiming Bishop Herman the Diocesan Bishop of the Diocese of Philadelphia and Eastern Pennsylvania. Present at the Installation Service were bishops of the Roman Catholic, Uniate, Episcopalian, and Lutheran Churches, as well as many venerable clergy and devout laity from the local and neighboring dioceses.

Under Bishop Herman's leadership, and as a result of his unique administrative abilities, many outstanding developments occurred in the Diocese, most especially at St. Tikhon's Seminary and Monastery. The monastery church was significantly enlarged, additional acreage was developed for the monastery cemetery, the natural environment of the monastery grounds was considerably improved, the paths being adorned with iconographic art; a beautiful bell tower was constructed, a spacious new bishop's residence was erected, and, most recently, new student dormitories were built and dedicated to the memory of Metropolitan Leonty.

Besides the above improvements to the monastery and seminary properties, there have been accomplishments of a passing nature: In 1983 the Seventh All-American Council of the O.C.A. was very successfully organized and expedited in Philadelphia, and many other Church receptions and celebrations were hosted by Bishop Herman and the Diocese. Two of the most recent memorable events in the Diocese were the observance of the Millennium of Russian Orthodoxy in 1988, and the liturgical and social receptions honoring His Holiness, Patriarch Aleksy II, in November, 1991.

In order to expedite the responsibilities and programs of the Diocese more efficiently and more effectively, various diocesan departments were established over the past two decades. They are: the Departments of Mission, Education, Stewardship, Youth, and Lay Ministries. These departments have been regularly reporting their activities, and soliciting support for their programs, in the Diocese's triannual publication *Alive in*

² *Orthodox America 1794-1976*, page 98.

³ *Orthodox America 1794-1976*, pages 127, 194.

Christ, which also publishes articles of theological, social, and parochial interest, and is distributed to all clergy and lay members of the Diocese, as well as to other addresses throughout the Orthodox Church in America.

If we were to envision an aerial, all-encompassing view of our Church in America, beginning with Eastern Pennsylvania's appearance on the scene in the last decade of the nineteenth century, we would see a picture of hills and valleys, of ups and downs, along the way.

During the first twenty-five years we see a vibrant growth of our Church, resulting from the great influx of immigrants to this country at that time. Then, because of the Russian Revolution in 1917, which severed our ties with the Mother Church, we observe a scene of stagnation and a struggle for sheer existence through the 20's and 30's, as a result of the establishment of ethnic jurisdictions and problems arising within jurisdictions.

In the late 30's and through the early 40's, we witness a gradual rise, and then, after World War II and through the 50's, we see a rapid revival of religious life throughout America.

With the arrival of the hippies in the sixties came the "New Theology" and "New Morality" syndromes, along with the "God is Dead" theory, all of which brought about considerable spiritual decline.

For us in the Orthodox Catholic Church, however, the late sixties brought promise of strength and growth through liturgical renewal, and the developing negotiations with the Mother Church, climaxing with the realization of Autocephaly in April, 1970. This achievement, more than any other during the previous fifty years, brought about an aura of joy and exaltation, and an injection of spiritual strength, resulting in measurable missionary growth in the 70's.

For reasons unasked and therefore unanswered, however, the 80's again showed a decrease in devotion and, as a result, a loss of membership in the Orthodox Church in America, bringing about all the logical negatives that follow.

So, as we review the one hundred years of Eastern Pennsylvania's history in American Orthodoxy, we note that we have grown in knowledge, in organizational skills, in ecclesiastical government, and in material acquisitions. With regard to religious commitment and numerical growth, however, we have perhaps be-

come weaker in the former, and remain on a somewhat even keel in the latter.

A report published in the Jubilee Book distributed at the one hundred fiftieth anniversary of our Church in 1944 lists the Deaneries in the Church in 1918, when Bishop Alexander (Nemolovsky) was the ruling Hierarchy of the North American Diocese.

The Deaneries of Eastern Pennsylvania read as follows:

Philadelphia Deanery - 10 churches and 10 priests;

Scranton Deanery - 9 churches and 8 priests;

Olyphant Deanery - 10 churches and 9 priests;

Coaldale Deanery - 7 churches and 6 priests;

Frackville Deanery - 9 churches and 7 priests.

A total of forty-five churches and forty priests.⁴

The 1991 Yearbook and Church Directory of the Orthodox Church in America lists thirty-seven churches and thirty-four parish priests in the Diocese of Philadelphia and Eastern Pennsylvania. To get a more accurate picture of the present structure of the Diocese of Philadelphia and Eastern Pennsylvania, however, the geographical additions within the Diocese must be taken into account.

Since 1962, just two years before the official incorporation of the Diocese, seven missionary parishes have been established, most of which have now achieved self-sustaining parish status.

They are: Christ the Saviour Church in Harrisburg (1962); St. Andrew's, Dallas (1966); St. Herman's, Shillington (1973); St. Herman's, Wallingford (1974); St. Mark's, Wrightstown (1974); Holy Trinity, Stroudsburg (1976); and Elevation of the Holy Cross, Williamsport (1977).

In 1967, St. Stephen's Parish in Philadelphia, and Holy Trinity Parish in Wilkes-Barre were established as outgrowths of other parishes in those cities, bringing the total number of parishes in the diocese to thirty-seven.

Notwithstanding the "numbers" of any given Diocese in the Orthodox Church in America, however, the reports of membership loss given at our last three All-American Councils: at Philadelphia in 1983, Washington, D.C. in 1986, and St. Louis in 1989, with their respective

⁴ *Jubilee Book*, 1944, Vol. I, page 275.

⁵ *The Life and Works of Metropolitan Leonty*, 1969, page 105.

themes of "Church Growth," "Evangelization," and "Reflecting on the Past—Planning for the Future," indicate to us where our challenge lies.

We need to look to our roots and recapture the Pastoral image of St. Herman of Alaska, the Apostolic zeal of St. Innocent, Enlightener of the Aleutians and Apostle to America; the fatherly compassion and concern of Father John of Kronstadt, the vision and dedication of St. Tikhon, Patriarch of Moscow (first Bishop of America); and the pastoral and benevolent image of Metropolitan Leonty.

In 1925, Father Leonid Turkevich (later Metropolitan Leonty) published a series of articles on the Pastoral Ministry, the first paragraph of the first article of which states: "The most indispensable knowledge for a Christian pastor is Pastoral Theology. All other learnings of a theological, or non-theological (nature), serve the pastor only in a supportive way. They serve only to help him in his 'one' direct purpose, i.e., to be a good pastor."⁵

Further, in the third section of that same series, he writes: "This pastoral self-consciousness is the frame of mind which inspires one to dedicate himself completely to the service of God and the salvation of his fellowmen."⁶

As we approach the third century of our Church's labors in America, our assignment is clear.

— Father Alexander Fedoronko

⁶ *The Life and Works of Metropolitan Leonty*, 1969, page 108.

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Fr. John Meyendorff Falls Asleep In The Lord

February 17, 1926 - July 22, 1992

The V. Rev. John Meyendorff, Eastern Orthodox scholar, theologian, churchman, and ecumenist, died of cancer in Montreal, Canada on July 22 following a very brief illness. Honored with doctorates from institutions as diverse as the University of Notre Dame, the General Theological Seminary of the Episcopal Church, and the Leningrad (now St. Petersburg) Theological Academy, Fr. Meyendorff added pastoral, ecclesiastical, and ecumenical service to his academic and scholarly achievements to attain international recognition as Eastern Orthodoxy's most prominent thinker, scholar, and spokesman. He was sixty-six years old.

John Meyendorff was born of Russian emigre parents in Neuilly-sur-Seine, France, in 1926. He went to French schools, completed his theological education at the Orthodox Theological Seminary of St. Serge in Paris in 1949, and earned a Doctorate of Letters from the Sorbonne in 1958. After being ordained to the Orthodox priesthood, he came to the United States in 1959 to join the faculty of St. Vladimir's Orthodox Theological Seminary in New York as Professor of Patristics and Church History. He became Dean of St. Vladimir's in 1984, a position he held until his retirement on July 1.

On his arrival in America, Fr. Meyendorff also joined the faculty of Harvard University's Byzantine Research Center, Dumbarton Oaks, in Washington, D.C., where he taught until 1967. Becoming a Senior Fellow, he served Dumbarton Oaks as Acting Director in 1978. Since 1967, he was also Professor of Byzantine History at Fordham University, and occasionally lectured as a visiting professor at Columbia University and Union Theological Seminary. He served as president of the Orthodox Theological Society of America, president of the American Patristics Association, and a member of the



Executive Committee of the U.S. Committee for Byzantine Studies. He was a Fellow of the National Endowment for the Humanities (1976-77), a Guggenheim Fellow (1981), and a Corresponding Fellow of the British Academy.

Fr. Meyendorff's academic work began with his critical edition and translation of the major works of the Byzantine theologian Gregory Palamas (1959). His scholarly studies include: *A Study of Gregory Palamas* (1959); *The Orthodox Church: Yesterday and Today* (1963); *Christ in Eastern Christian Thought* (1969); *Byzantine Theology* (1973); *Marriage: An Orthodox Perspective* (1975); *Byzantium and the Rise of Russia* (1980); and *Imperial Unity and Christian Divisions: The Church 450-680 A.D.* (1989).

Active in inter-Orthodox and ecumenical affairs, the young John Meyendorff was a founder and the first General Secretary of *Syndesmos*, an international organization of Orthodox youth movements. He later represented the Orthodox Church in America (known before 1970 as the Russian Orthodox Church in North America) on the Central Committee of the World Council of Churches. He was a long-time participant in the WCC Faith

and Order Commission where he held the position of moderator from 1967 to 1975.

For many years he was editor of *St. Vladimir's Theological Quarterly*, and general editor of the monthly newspaper *The Orthodox Church*. Articles, editorials, reflections, and reviews written in these and other academic and ecumenical journals have been collected and published in book form. These include *Orthodoxy and Catholicity* (1966); *Living Tradition* (1978); *The Byzantine Legacy in the Orthodox Church* (1981); *Catholicity and the Church* (1983); *Witness to the World* (1987); and *Vision of Unity* (1987).

Fr. Meyendorff's writings appear in at least twelve languages. He himself wrote in French, English, and his ancestral Russian. In recent years he was welcomed and acclaimed in the countries of the former Soviet Union, where he had for decades been attacked, denigrated, and slandered by the Marxist regime. He visited these regions many times since 1985, for the last time this past June. He lectured in universities, preached in churches, spoke on television, and received academic and ecclesiastical honors. He was awarded the Order of St. Vladimir by Patriarch Aleksy II when the head of the Russian Orthodox Church came to America last November.

The deceased is survived by his wife Marie (Mojaysky); his children Paul, Serge, Elizabeth Myers, and Anna Braun, six grandchildren. Metropolitan Theodosius, Primate of the Orthodox Church in America and President of St. Vladimir's Seminary will preside at the funeral vigil at the seminary chapel in Crestwood, N.Y. on Friday, July 25, at 7:00 p.m. Burial will be at Oakland Cemetery in Yonkers, N.Y. on Saturday following the divine liturgy at the seminary chapel at 8:00 a.m. Contributions in his memory may be made to the Fr. John Meyendorff Memorial Fund at St. Vladimir's.

Tradition And Russian Musical Culture

A national musical culture is defined by its traditions. Some traditions are purely musical and recycle compositional resources and techniques with added layers of invention, while other traditions represent broader, non-musical matter, themes that run through a people's history and deal with the religious and emotional aspects of human expression. The composer embodies these traditions unconsciously or deliberately. In either case, he draws forms and images from his native folklore or he shapes genres and ideas that are peculiar to his individual talent. In the final analysis, his national character is measured by the degree of emphasis he places on a given tradition and by the number of traditions he espouses, and it links him to a line of predecessors.¹

"...National character and Western-universal import are always present to some degree in every art. In some national arts, notably in Russian music, there is, however, a constant friction between the two preventing the definitive emergence of one or the other."² Composers of one extreme require an exclusive embodiment of purely national elements and are characterized by an aversion to all things Western. Composers of the other extreme aspire to international status and view the national direction as a provincial phenomenon. On occasion, the tension between the two has polarized Russian composers into feuding camps. One glaring example of this is the well-documented feud between Anton Rubinstein (1829-1894) and supporters of the Russian Musical Society, and Balakirev (1837-1910) and the remain-

ing composers of the Mighty Handful.

A sensible assessment of the "friction" between these two composers lies between the two extremes. Neither was Anton Rubinstein the sole bearer of Western standards in post-Glinka Russia nor could Balakirev's polemic create a national direction in music. "The fundamental theme of Balakirev's musical creed was not so much nationalism as musical modernism and rejection of established authorities."³ Balakirev's fear of musical establishment was as great as Rubinstein's fear of provincialism. In fact, Balakirev was a remarkably well-educated musician by European standards, while Rubinstein aspired to composition in the national vein and advocated this style in the West. The similarities of these two influential figures outweigh their differences: both men were primarily catalysts,⁴ not great composers; both men animatedly pursued performance and composition to attain professional status and recognition in the tradition of the great European masters; and both men were in conflict within themselves, more than between each other.

A composer may lean towards the national or international in his art, but what makes him potent at home and abroad is the universality of his message:

"Musorgsky, the 'most Russian of all Russian composers,' has traversed the frontiers of his homeland without resistance; his *Boris Godunov*, his song cycles, may be understood differently in London, in Berlin, in Rome, and in New York, but they are none the less understood. Moreover, this understanding, or this love, does not depend upon the Russian 'color,' upon the folksong flavor, as it often does in other cases—Hungarian, Czech, Spanish. Rather do we glimpse through their Russianism the deep humanness of the *Nursery*, of the *Songs and Dances of Death*. These are Russian children and people, but above all they are children and people. And when we have

recognized this, we have come a little closer to the secret of their greatness."⁵ Musorgsky (1839-1881) is a prime example of a composer who achieves international acceptance through his emphasis on the national. This is because his message speaks to the "trials and tribulations" of the human being regardless of national origin. On the other hand, Tchaikovsky (1840-1893) does not focus on the national and the result is the same: "Russia never had a musician who was more thoroughly international."⁶ Here again, the international status is not a consequence of Tchaikovsky's adoption of German forms but stems from the sincerity of emotion perceptible across national borders. Both composers are Russian to the core: Musorgsky in his attraction to and depiction of conflicts and troubles in the Russian people as a whole, and Tchaikovsky in the expression of these same conflicts within himself.

Whatever the Russian composer's point of departure and emphasis, national or international, his "universality" is not an abstract aspiration but a result of concrete concerns. For him, music cannot be experienced for pleasure alone, i.e., it cannot just entertain; it must also, very much like music of the Baroque composer, move (*movere*) and instruct (*docere*) the listener. Music has a lofty purpose: to express the inner, ethical world of the human being. Above all, it must be conscionable and truthful: "The mother does not lie when she cradles her child, she does not lie while she laments her son, the beloved does not lie when she looks into the eyes of her dear one—and so Russian music does not know how to lie."⁷ This truthfulness stems from the composer's deep love and concern for humanity which Asaf'ev (1884-1949) calls "sociability,"⁸ and is rooted in Russia's folklore and religion. And when the diamond is finally cut, when the composer's concern translates into a work of art, the inner world reveals a truth of universal significance. The responsibility

⁵ Albert Einstein, *Greatness in Music*, (New York: Oxford University Press, 1941), 36.

¹ Born in Chicago of Russian Orthodox parents, Dr. Peter Jermihov was trained as a professional choral and orchestral conductor. After attending the Leningrad (now St. Petersburg) State Conservatory as a Fulbright-Hays Fellow, he received his doctorate from the University of Illinois, and established himself not only as a gifted performer, but also as a scholar of Russian and Soviet music. Dr. Jermihov has conducted the USSR State Symphony Orchestra, the USSR State Chorus, the Moscow Radio and Television Orchestra, the Leningrad Symphony, the Moscow Philharmonic Orchestra, and other prominent ensembles. He has taught at the University of Illinois, San Jose State University, and Oregon State University, and is currently Director of Music at Three Saints Russian Orthodox Church in Garfield, New Jersey. The present article originally appeared as part of Dr. Jermihov's doctoral dissertation, *Keys to a Russian National Composer: An Introduction to Georgy Sviridov*.

² Paul Henry Lang, *Music in Western Civilization*, (New York: Norton, 1941), 939.

³ Robert C. Ridenour, *Nationalism, Modernism, and Personal Rivalry in Nineteenth-Century Russian Music* (Ann Arbor: UMI Research Press, 1961), 79.

⁴ Rubinstein founded Russia's first professional music school—the St. Petersburg Conservatory; and Balakirev formed a context for Musorgsky's genius to unfold.

Continued on the next page.

ity of this attitude toward composition is staggering. Nevertheless, it is an attitude common to every major Russian composer with a national stance and constitutes a living tradition.

Patriotism, like the nucleus of an atom, dwells at the heart of the Russian artist's creative act; and, to extend the analogy further, all the interconnected elements of his creativity are connected to its nucleus. It is the driving force, the active ingredient that motivates the artist to delve into his country's past. In turn, history reveals the substance of Russian life, its spiritual make-up and character, its nature, and connects the artist to the collective experience of his people.

The Russian composer's fervent attraction to history is strongly evidenced in nineteenth and twentieth century works: Glinka's (1804-1857) *Life For The Tsar*, Borodin's (1833-1887) *Prince Igor*, Rimsky-Korsakov's (1844-1908) *The Legend Of The City Of Kitezh*, and Musorgsky's *Boris Godunov* and *Khovanshchina* give credence to Asaf'ev's belief that "not one country can juxtapose its national operatic art with anything equal to the strength and majesty" of Russian opera; the same fervent attraction to history is evinced in Tchaikovsky's festive, occasional compositions—*1812 Overture* and *Moscow*; Prokofiev's (1891-1953) music to Eisenstein's (1898-1948) films on *Aleksandr Nevskii* and *Ivan The Terrible*; and Shaporin's (1887-1966 and Shostakovich's (1906-1975) oratorios—*The Field Of Kulikovo* and *The Execution Of Stepan Razin*. A comprehensive list would belabor the point. Thoughts of Russia and her fate, manifested in these monumental works, continue the tradition to the present day, as exemplified by the works of Sviridov. His *Piat' pesen o Rossii* (Five Songs About Russia) for soloists, chorus and symphony orchestra with words by Blok (1880-1921), paint scenes from the Battlefield of Kulikovo in 1380; and *Dekabristy* (*Decembrists*), an oratorio for the full forces with words by Pushkin (1799-1837) and several revolutionary poets, contemplates the December 1825 uprising by Russia's liberal intellectuals. His two later oratorios are epic portrayals of the turbulent Post-1917 Revolution years and stand as pillars in the pages of

⁸ Lang, 950.

⁷ Boris Asaf'ev, "Velikie traditsii russkoi muzyki," *Izbrannye trudy*, vol. 4 (Moscow: Izdatelstvo Akademii Nauk SSSR, 1955), 64.

⁸ *Ibid.*, 63. The Russian word *obshchitel'nost'* does not carry overtones of socialist jargon.

Soviet musical history: *Poema pamiati Sergeia Esenina* (Poem In Memory Of Sergei Esenin), words by Esenin (1895-1925), and *Pateticheskaiia oratoriia* (Oratorio Pathetique), words by Maikovsky (1894-1930).

The Russian composers' handling of the historical theme stems from the larger concept of *narodnost'*. Billington (b. 1929) translates the term as "spirit of the people";⁹ its all-embracing connotation can be further described as a collective *Zeitgeist*, the accumulation of spirit through the ages. *Narodnost'* is capsulized in the glorification of the Russian peasant (*krest'ianin*) and his world. Russia's nineteenth century cultural life is saturated with this reliance on the peasant as a source of spiritual health and wisdom: "...before all else, I am for the people, whose soul and great powers none of us know in their totality and greatness,—I believe (in the people) as in something sacred."¹⁰ And Dostoyevsky (1821-1881) is not alone in his belief: Pushkin (1799-1837), Tiutchev (1803-1873), Esenin, Blok, Turgenev (1818-1883), Tolstoy (1828-1910), Levitan (1860-1900), Glinka, Musorgsky, Rachmaninoff (1873-1943), etc., all "saw (in the peasants) the main heroes of their creative works."¹¹

As surely as the artist draws on the people, the peasant rests on the land. The land feeds his body and his soul. Russia's geographical character, its East and West, forests and plains, seas, lakes and rivers, are "symbolic reflections of his (the peasant's) spiritual geography."¹² The nature which surrounds him also lives in his soul. The endless space of Russia's plains becomes the measure of his inner life. This life knows no boundaries and has no limits. Several important insights arise: first, the breadth of this land is burdensome to the Russian: "the Russian person suffers from the boundlessness and spaciousness of his land";¹³ second, the aforementioned 'universality' of the Russian character, which grows out of ethical concerns, is reinforced by the

⁹ *Ibid.*, 65.

James Billington, *The Icon and the Axe* (New York: Vintage Books, 1966), 324.

¹⁰ Feodor Dostoyevsky, *Polnoe sobranie sochinenii v 30 tomakh*, ed. V. Bazanov, vol. 27, "Dnevnik pisatel'ia" (Leningrad: Nauka, 1984), 26.

¹¹ Arnold Sokhor, "Sviridov i russkaia kultura," Georgy Sviridov: *sbornik statei* (Moscow: Muzyka, 1971), 10.

¹² Nicholas Berdiaev, "Russkaia religioznnaia ideia," *Problemy russkago religioznago soznaniia* (Berlin: YMCA Press, 1924), 56-57.

¹³ Asaf'ev, 65.

¹⁴ Berdiaev, 57.

artist's relationship to his land; and third, the spacious "spiritual geography" transforms into a concrete musical feature. Asaf'ev calls Russian *narodnaia pesennost'* and *raspevnost'*¹⁵ the "heart of Russian music."¹⁶ The character of this 'songness' or 'melodiousness' reflects the "nature of a music that belongs to a person who lives in the steppes and fields, along the great rivers and austere forests of his homeland."¹⁷ Nature, implanted into the depths of Russian consciousness, is the source of Russian melody and its generous lyricism.

More than any other art form, literature holds the highest place of esteem in the Russian mind. The word is especially close to the Russian's constitution. Perhaps this marriage can explain the poet's elevated stature in Russian society; he is the anointed one, the prophet, the voice and conscience of the people, the messenger of the "word of love and peace."¹⁸ Pushkin's poems, *Prophet* and *Monument*, are testimonies of the poet's high calling. The poet does not shun his lofty role, and the writer and composer take their cue from the poet. Russian literature, particularly nineteenth century literature, is the "trend-setter" in the arts, and music follows faithfully in its steps.

According to Bursov (b. 1905), a prominent literary critic, Russian literature of the nineteenth century breaks down into two main directions: one exemplified by the "tragic" in Dostoyevsky and the other by the "epic" in Tolstoy.¹⁹ The Russian nationalist movement in music is directly linked to its literary prototypes. Glinka, Rimsky-Korsakov, and Sviridov form a distinct line to the epic form and to their literary counterparts: Tiutchev, Turgenev, and Tolstoy.

The equation frequently applied to German Lied composers of "good composer plus second-rate poetry equals good music" does not seem to work in the Russian arena. Russian composers from Glinka to Rachmaninoff have not shied away from the great poets, and this is

¹⁵ The root of both words is *peif'*—to sing; *pesennost'* can be translated as 'song-likeness' or 'songness'; *raspevnost'* is a melody, traditionally used in reference to achant melody; *raspevnost'* can be translated as 'melodiousness.'

¹⁶ Asaf'ev, 66.

¹⁷ Asaf'ev, 66-67.

¹⁸ Modest Musorgsky. Cited in Sokhor, 21.

¹⁹ Boris Bursov, *Natsional'noe svoeobrazie russkoi literatury* (Leningrad: Sovetskii Pisatel', 1967), 386-387. According to Bursov, Dostoyevsky's novel approaches the *epos* in scope but not in intent. *Epos* assumes harmony and balance, whereas Dostoyevsky creates disharmony. On the other hand, Tolstoy's novel also contains the tragic element but he alternates it with the *epos*.

especially true of Sviridov. In fact, he seems to gravitate to the literary giants: to Pushkin, Lermontov (1814-1841), Isaakian (1875-1957), Robert Burns (1759-1796), Esenin, Blok, Maiakovsky and Gogol (1809-1852). This "pull" warrants a separate study which is beyond the scope of the present work. However, the simultaneity of high intent between composer and poet, and the innately musical nature of Russian poetry, particularly the lyrical poetry of Pushkin and Blok, may serve as points of departure for that inquiry.

Russian artists have traditionally manifested a strong curiosity in foreign elements: "Any European poet, thinker, philanthropist, aside from his native land, is dearly understood and accepted in Russia more than anyplace else in the world."²⁰ Dostoevsky cites Shakespeare (1564-1616), Byron (1788-1824), Scott (1771-1832), and Dickens (1812-1870) as examples of his assertion. This acceptance of foreign elements is not merely a matter of Russian hospitality. With the introduction of Western-European culture through Peter the Great's Reforms (first quarter of the eighteenth century), Russians developed a need to identify and characterize their own personality.²¹ What arose in the eighteenth century as a reaction to the West, evolved into a national consciousness with less humble claims: "The strength of spirit of Russian *narodnost'* sets its final goal as a striving towards universality and universal humanity."²² Once the Russians assessed their own virtues they could aspire to universality on their own terms and not merely imitate the West. We observe a filtration process in which attractive foreign elements are incorporated while those that appear superficial are discarded. In this process of self-determination, Glinka was the first Russian composer to actively seek virtue in foreign music:²³

"Glinka... was remarkable for his ability to grasp, with subtlety and depth, the

soul of another people, to fathom not only the structure and rhythm of its songs and dances, but the peculiarities of its psyche... I would like to emphasize that (Glinka) never reduced his interests in this or that people to a mere appreciation of local color. This was a purely Russian interest in the very life and psyche of the people of these foreign nations. But the music of Glinka always remained unmistakably Russian, individual and charac-

ducting schools have become hallmarks in the world community of arts.)

Thus far we have identified several colorful threads in a tapestry which conveniently displays Russia's cultural traditions: the artist's sociability and patriotism, his profound interest in history, peasantry and nature, the musician's reliance on literature, and his love for the foreign. These traditions have been aptly described in the past, but we have not



teristic, regardless of his subject matter. And this tradition has firmly embedded itself in our arts."²⁴ Other composers took up the search, and the results were varied and fruitful: the "Spanish" and "Oriental" elements in Glinka and composers of the Mighty Handful, and the "Biblical" element in Serov (1820-1871) and Musorgsky; and the less obvious influence of Berlioz (1803-1869) in Glinka's *Kamarinskaia*. By the turn of the nineteenth century the process of assimilation of foreign elements reaches a point of saturation and Russians begin to speak of a "Russian Beethoven (1770-1827), Mozart (1756-1791), and Chopin (1810-1849)."²⁵ (Since that time, the Russian ballet, theater, string, piano, and con-

received, heretofore, an adequate assessment of the role of religion in Russia's cultural life, more specifically, in Russian music of the twentieth century. This is fertile ground.

Soviet musicologists, on the shoulders of such giants as Boris Asaf'ev (1884-1949) (whose extant works on religious music have not been yet published) and Arnold Sokhor (1924-1976), have skillfully avoided the subject and have pursued avenues of study within the realm of the "permissible." But religion, nonetheless, has remained an abiding, though silent, presence looming over the Soviet effort. We will await the definitive study of Russian music in the Soviet Period (1917-1991) from the vantage point of religious freedom.

In the West, musicologists, histori-

Continued on the next page.

²⁰ Feodor Dostoevsky. Cited in Nicholas Lossky, *Dostoevskii And His Christian World Concept* (New York: Chekhov Publishing House, 1953), 391.

²¹ Hans Rogger, "The Russian National Character: Some Eighteenth-Century Views," *Harvard Slavic Studies*, vol. 4 (Cambridge: Harvard University Press, 1954), 17-34. This article traces the emergence of an awareness of national character from Fonvizin (1745-1792), Novikov (1744-1818), L'vov (1751-1803), to Plavil'shchikov (1760-1812).

²² Dostoevsky, vol. 26, 145-147. From his speech in honor of Pushkin (June 8, 1880).

²³ See Boris Asaf'ev, "Slukh Glinki," *Izbrannye trudy*, vol. 1 (Moscow: Izdatel'stvo Akademii Nauk SSSR, 1952), 289-328. Also Rimsky-Korsakov *Muzykal'nye stat'i i zametki* (St. Petersburg: 1911). Both articles delve into the composer's formation of a critical and discerning ear.

²⁴ Georgy Sviridov, *Soviet Music*, 12 (1957), 7-8.

²⁵ Asaf'ev, 67.

ans, and estheticians continue to dissect Russia's peculiarities and ponder her seeming paradoxes. We have come to know and accept a prolific list of "isms" in the Western arsenal: communism, realism, anti-individualism, nationalism, messianism, etc. (And, to add a touch of irony, when the arsenal is dormant in the West, it speaks through the parroting lips of the Soviet Russian.) To be sure, these terms manage to identify the symptoms, but rarely the system, the cause, or the central nerve. Ethnomusicologists have long ago ceased to view their subjects through the "eyes of the beholder" but Western thinkers in other disciplines persist in viewing Russia on their own terms. As a result, Russia has been thoroughly catalogued, and we must turn to a few Russian thinkers for some fresh clues about East-West divergencies.

In his opening lecture on old Russian literature at the University of Vienna, Trubetskoi (1890-1938) points to two common, prejudiced impressions on the part of Western thinkers:²⁶ the tendency to perceive the East as stagnant and immobile, and to view the East as lacking in individuality. Both impressions are negative in character. Two typical misconceptions immediately come to the fore: the Russian composer's supposed lack of creativity or absence of invention as seen in his frequent use of repetition (as opposed to development and variation in the German vein); and his need of a "given fact,"²⁷ the security of a program. But what appears to be an idiosyncrasy through the eyes of the Westerner is, in fact, a natural extension of a unified world view. We look to a native Russian to set the proper course:

"Modern European civilization is distinguished by the great autonomy of its individual aspects and branches. Religion, ethics, law, science, philosophy, and art—all these tend to be entirely independent on one another. Each of these parts has a separate existence of its own and develops without regard to the other components of the same civilization. There are such things as pure art, pure science, and pure philosophy, all of them independent of one another. Law, ethics, and religion, likewise unconnected, are certainly quite independent of art, philosophy, and science."²⁸ Herein lies the

principal distinction between East and West: "In Byzantium, philosophy and religion were inseparably connected with each other. We now distinguish between philosophy and theology; for the Byzantines there was no such distinction."²⁹ Its legal system, natural sciences, history and humanities formed a unified, harmonious system. More importantly, art was linked to the system by ritual and religion: "The greatest creations of all arts were accomplished in and for the religious service; it was these creations which determined the direction and style of each art form outside the church, too... Church art was not added to religion from without, but was an emanation from within."³⁰ Further distinctions abide: the West continues the intellectual tradition of classical Greece while the East focuses on the experiential; the West builds culture while the East looks to revelation; and the West encourages subjective expression and creativity while the East views this as a prideful pursuit, as a movement away from God. Several important distinctions arise from the juxtaposition of Western Christianity, principally Roman Catholicism, and Eastern Orthodoxy of Greece and Russia: Roman Catholicism tends towards ecclesiastical centralization while Eastern Orthodoxy elevates the ritual within the community (the distinction between the rulers and the ruled is deemphasized), Rome seeks international appeal (through the use of Latin) while Orthodoxy remains purely national, and finally, Western Christianity emphasizes the Cross image of Christ's redemptive act while Eastern Orthodoxy the Resurrection aspect. In music, the West witnessed a renaissance of abstract forms while the East remained faithful to the Word. And, to return to the misconceptions cited earlier, dynamism and individuality do not represent ideals for the composer who is immersed into and surrounded by a culture that rejects these notions; he should not be measured by an alien scale.

Russia's culture is monolithic. We must take special note of our insightful thinkers who place Christianity at its center:

"Russian literacy and artistic life took its beginnings with the Christianization of the eastern Slavs toward the end of the first millennium. The new cultural movement started under the aegis of the gos-

pel, and no matter what excesses it witnessed during its course, the spirit of charity, of defending the helpless and consoling the bereaved, and the denunciation of tyranny and vice which characterize Russian literature are directly attributable to this early phase of Slavic civilization. The great Russian writers took up the struggle with the forces of darkness; they bared their hearts, and read the Gospels while awaiting execution. They proved that suffering is also a gift from God, that we need it to cleanse our souls. They depicted the beast and the angel in the human, and their pity tried to redeem the former."³¹ Russia inherited its form of Christianity from Byzantium. Since the Baptism of Rus' in 988, Orthodoxy remained the principal religion in Russia until 1917. In a broader sense, the year 988 marked not only the formation of a nation from a multitude of barbaric tribes, but also, the beginning of a national culture in the modern political and economic sense. Furthermore, Christianity and the individual's world view were inseparable right up to Peter the Great's Reforms. Closer to Eastern than to the Western people in character, Russians resisted secularization; they lived within the Church's rituals and her traditions. They did not aspire to culture or creativity but to the notions of *sviatost'*—holiness and salvation. As lofty as this aspiration may appear, it constitutes the main idea in an accurate understanding of Russian culture. The expression *Sviataya Rus'*—"Holy Russia"—is as common in Russia as the expression—"land of opportunity" is in America. And conversely, it is just as strange to speak of "rights" in Russian society as it is to speak of a "Holy America" here in the States. Russians never developed the Western sense of personal rights, freedoms, or ownership. The ideal of "holiness" was tangible, and they were surrounded by saints who were as plenteous as modern-day virtuosi. Religion in Russia was, indeed, "a way of life" and the delta of culture. Well into the twentieth century the word "Orthodox"—*Pravoslavny*—was synonymous with the word "Russian."

Using religion as a backdrop, we can begin to view Russian culture through the eyes of the native. For instance, realism on Russian soil is better expressed as "ontological realism,"³² which suggests the fusion of higher and lower matter:

²⁶ Nicholas Trubetskoi, "Introduction to the History of Old Russian Literature," *Harvard Slavic Studies* (Cambridge: Harvard University Press, 1954), 94.

²⁷ Abraham, 252.

²⁸ Trubetskoi, 92.

²⁹ *Ibid.*, 93.

³⁰ *Ibid.*, 93.

³¹ Lang, 953.

³² Berdiaev, 87.

"The powerful imagination of the Oriental, combined with the harmonious intellectual clarity of the Greek, allowed the Christian mystic of the East to foresee and anticipate mentally, in this life and on this earth, the ineffable bliss of the coming transfiguration."³³ Christianity is about "life after death," but Orthodoxy is also about a taste of that life here on earth; there is a practical dimension to this faith, mysticism and realism combine to form a religious realism.

Professional musicians in Russia composed primarily liturgical music for nearly eight hundred years and, strictly by Orthodox precepts, for more than six hundred years.³⁴ Furthermore, it is a well-known fact that instrumental music was not allowed in the Russian Orthodox Service. From the earliest period of Orthodoxy on Russian soil, the composer had become indoctrinated by the Church and subservient to the Word. The sole purpose of church singing was to instruct the worshipper, and only the Word could keep his attention focused on salvation:

"The Holy Spirit knew that it is difficult to lead the human race to virtue, that because of our tendencies towards pleasures we are negligent about the proper path. What does he create? To instruction he adds the pleasantness of melody, so that together with the delightful and sweet to the ear, we would receive, in an unmistakable way, that which is useful in the Word."³⁵ This age-long reliance on the Word has saturated all aspects of Russian culture. Any reasonable discussion of realism, programmatic or extra-musical elements in Russian music should certainly use Orthodoxy as a frame of reference. We are dealing with a homogeneous culture and its aesthetic system is rooted in religion.

Every negative and dismissing "ism" finds a systematic explanation in the Orthodox framework: Anti-individualism connects to the concept of *sobornost'*—"communality" or the pursuit of salvation through the church community; isolationism grows out of the presence of conservative traditions and rituals, the absolute and unchanging qualities of

Orthodox dogmas,³⁶ and a natural disinterestedness in "external" phenomena; messianism finds an echo in the Orthodox apocalyptic vision of history, the focus on revelation mentioned above, and the inviolability of the apostolic succession, presumably unbroken from apostolic times in the Orthodox clergy, etc.

Individual and personal beliefs, even though, perhaps, Orthodox in form and substance, are not the issue here. Nor is it meaningful to provide a discussion of

³⁶ Mitrofan Znosko-Borovskii, [Archpriest] *Rimo-katolichestvo, Protestantizm i Sektanstvo* (Jordanville: Holy Trinity Monastery Press, 1972), 26-29. In the ninth century the Roman Catholic Church introduced a change into the Nicene Creed: "the Holy Spirit who proceeds from the Father and the Son"; in the Orthodox Church the Nicene Creed remained unchanged from the Ecumenical Council at Nicea: "the Holy Spirit who proceeds from the Father." This is one example of evolving vs. absolute theology.

works on sacred texts. The issue is how to appreciate the ground that nourishes the mighty oak of Russian musical culture. Russian music grows out of well-established national traditions. As we take notice of the forces at work in this music, we begin to appreciate how seemingly unconnected characteristics, such as sociability, lofty intent, denial of abstract forms, spacious inner geography, etc., are very much part of one national, ontological system. The Orthodox faith is the spiritual root of Russia. And if, as Fedotov asserted, "religion lies at the base of all culture,"³⁷ then we must approach Russian culture as a sub-category of its dominant faith.

— Dr. Peter Jermihov

³⁷ George P. Fedotov, "Religious Background of Russian Culture," *Church History* 12 (1943), 41.



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³³ Trubetskoi, 95.

³⁴ Monophonic chant was eradicated during the Nikon Reforms in the mid-seventeenth century, and professional composition of secular music arose in the late eighteenth century.

³⁵ St. Basil the Great's teachings on the Psalms. Cited in John Gardner "Ob instrumental'noi muzyke i o khorovom polifonicheskom penii v pravoslavnom bogoslužhenii," *Pravoslavnyi put'* (Jordanville: Holy Trinity Monastery, 1976), 26.

Conclusions And Recommendations Of The Interorthodox Conference On Environmental Protection

1. In 1989, His All-Holiness, the Ecumenical Patriarch of Constantinople, Dimitrios I, issued a Patriarchal message calling for thanksgiving and supplications for all creation to be offered on the first day of September each year, the first day of the ecclesiastical year in the Orthodox Church. He called for this day to be a day of special prayer for the salvation and protection of God's creation.
2. This Message of the Ecumenical Patriarch created considerable interest within the Orthodox Church and beyond. In response to this interest, His All-Holiness, the Ecumenical Patriarch Dimitrios I invited the Heads of all the autocephalous and autonomous Churches to appoint official representatives, one of them a hierarch, who would meet to discuss the consensus of the Orthodox Church as a whole about the problem of the protection of the natural environment. This led to the convocation of an interorthodox conference for that purpose.
3. This conference gathered at the Orthodox Academy of Crete from 5th to 11th November, 1991, under the Chairmanship of the representative of the Ecumenical Patriarch, His Eminence, Metropolitan John of Pergamon. It was blessed by the presence of His Beatitude, the Patriarch of Alexandria, Parthenios III. His Royal Highness, Prince Philip, the Duke of Edinburgh and international President of the World Wide Fund for Nature (WWF) gave the opening address and spoke about the nature of the ecological crisis facing the world. Representatives of autocephalous and autonomous Churches took part. Observers from other churches and international organizations also attended. Specialists in various areas

- of theology and the natural sciences participated.
4. The participants in the conference had the opportunity to share in common worship of the Triune God, the creator and preserver of all, and to take part in the liturgical life of the Church of Crete.
 5. The papers read at the Conference and the discussion that followed centered on the following broad areas: (a) general introductory examination of the causes, nature, and importance of the ecological crisis; (b) environmental problems; (c) theological approaches to humanity's relationship with its natural environment; (d) spiritual aspects of the problem, with particular reference to the Orthodox monastic tradition; (e) practical suggestions. In the context of the work of the conference, the participants heard with pleasure the announcement of the foundation by the Orthodox Academy of Crete of an Institute of Theology and Ecology.

II

The Conference reached the following main conclusions concerning the fundamental principles emerging from a consideration of the Orthodox position with regard to the ecological problem:

- (a) The Orthodox Church shares the sensitivity and the concern of those who are distressed about the increasing burden on the natural environment due to human abuse, which the Church names as sin, and for which it calls all human beings to repentance. There is a tendency to seek a renovation of ethics, while the Orthodox Church believes the solution is to be found in the liturgical, eucharis-

tic, and ascetic ethos of the Orthodox tradition.

- (b) The Orthodox Church is not to be identified with any ecological *movement*, party, or organization either from the point of view of ideology and philosophy or from that of method or programs to be applied for the solution of the ecological problem. The Orthodox Church, being the *Church*, constitutes a *presence* and a *witness* to a new mode of existence following its specific theological outlook of human beings' relationship with God, with one another, and with nature.

III

Once these general principles are borne in mind, the participants of the inter-Orthodox Conference would like to call respectfully upon their Churches to consider the following proposals:

1. That the Church draw attention to the Orthodox eucharistic and ascetic ethos which is a hallmark of Orthodox Church's relationship with nature. The Churches should offer once more this simple, just, yet fulfilled way of life to its own believers as well as to the wider world. Humanity needs a simpler way of life, a renewed asceticism, for the sake of creation.
2. That each autocephalous and autonomous Church dedicate the first of September to be a day of special prayers and supplications for all creation—as a day for the protection of all God's creation.
3. That each Church undertake programs of Christian environmental education. This should include all aspects of theological education; the construction of courses and resources

for catechetical schools, and the preparation of appropriate materials for use in religious education in secular schools. These materials could also be used in those countries where the Church runs primary or secondary schools. In particular, it is recommended that the first of September be seen as an appropriate time for special emphasis, in both teaching and preaching, on our need to care for God's creation.

In those places where the Church has higher education establishments, the Church should foster and encourage research into areas beneficial to the environment—such as alternative energy sources.

4. That each Church should engage in projects or local initiatives which lead to the enhancement of all creation. Each Church is requested to undertake such projects and initiatives at the local, diocesan, and Church levels. For example:

In parishes. To organize recycling programs for paper, glass, metals, and compostable organic waste.

To conserve energy within Church buildings by proper insulation and control of lighting.

To encourage water conservation.

To encourage less use of the car.

In dioceses. To consider opportunities for the production and use of alternative energy (solar, wind, or

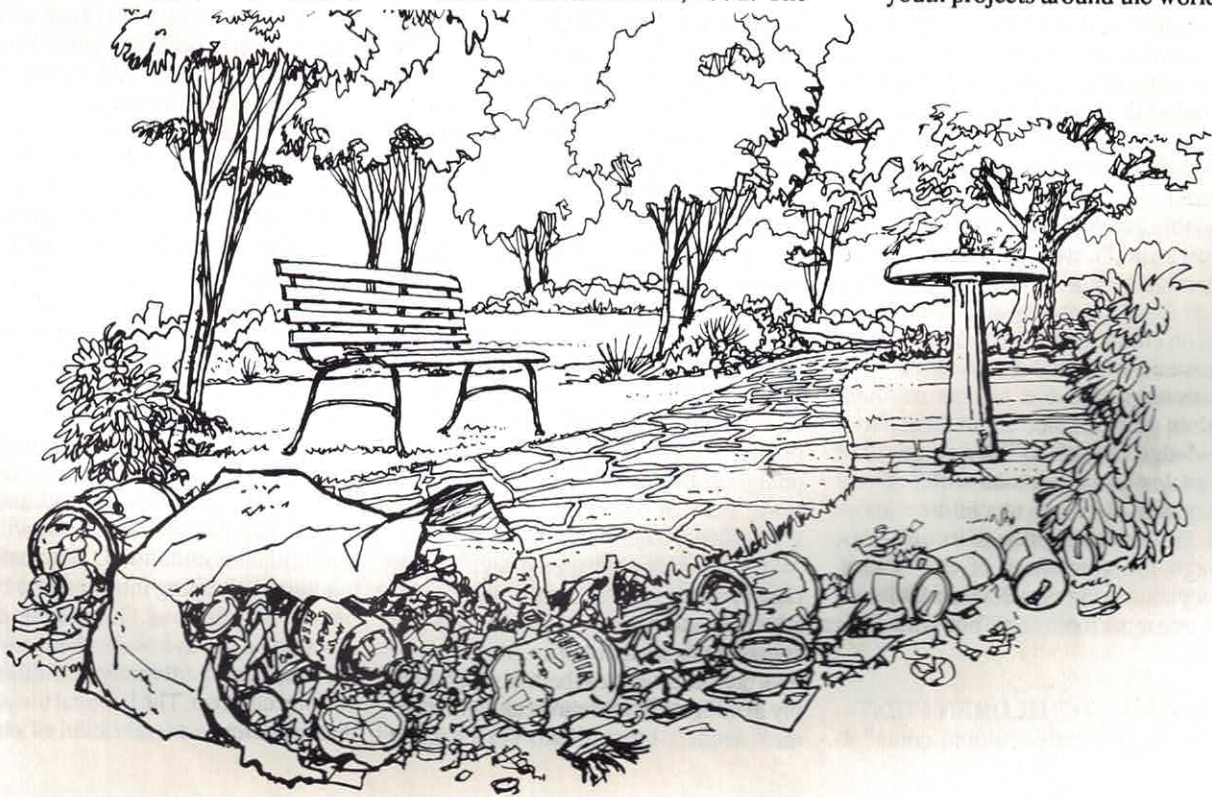
biomass) as an immediate and practical action.

To support the creation and to further extension of nature reservations [refuges].

5. That each Church should examine its use of land, buildings, and investments which it controls or influences, to ensure that they are used in a way which will not cause environmental damage, but will improve the environment.
6. That each Church should hold gatherings of members of the Church, covering fields from theology to environmental sciences, in order to aid the Church in further practical involvement in environmental and bioethical issues. Such a gathering should also seek to reach out, with the insights of the Orthodox Church, to those involved in scientific and ecological work, who are not members of the Orthodox Church, asking in return, for their knowledge and expertise in helping the Church.
7. That the autocephalous and autonomous Churches in a region collaborate on specific environmental issues which transcend individual Church boundaries.
8. That the Orthodox Church make a formal appeal to the United Nation's Conference on the Environmental and Development (UNCED) to be held in Brazil in June, 1992. The

appeal would ask, for instance:

- a. That in conformity with our Lord's saying in Luke 6:31, "As you wish that men would do to you, do so to them," no product or industry should be exported and no waste product should be deposited in any country, which the country of origin would not accept on its own territory.
 - b. That in conformity with the Christian call for the proper stewardship of resources, all possible assistance be given to the efficient use of energy. This may require the removal of taxes on insulation and the removal of subsidies on the production and use of particularly environmentally damaging non-renewable sources of energy. It may also require the increase of taxes to restrict use of fuels in order to induce a more thoughtful use of such resources as coal and oil.
9. That the Orthodox Church encourage and support young people to initiate projects and programs of environmental action, such as workcamps related to environmental issues, and education programs. SYNDESMOS, the World Fellowship of Orthodox Youth, should encourage Orthodox youth organizations to act in these areas, and could serve as a coordinating body for the development of Orthodox youth projects around the world.



Talking To Children About God



Last year at 5 a.m. on Pascha morning, our seven-year-old, Beth, said with a thrill, "This is the first time I've ever seen the sun come up. And, just think, it happened on Pascha." Although she didn't really understand what she just said, Beth in fact did articulate the fundamental Orthodox importance of Pascha. All of our talking with children about God as with everything else in our lives, has its foundation in the Church's Paschal Liturgy. Everything begins and ends with Pascha.

Jesus said, "Let the little children come unto me. Do not hinder them" (Mark 10:15). This is our awesome task in talking with children about God. In trying to understand what this means, Mrs. Koulomzin says that our task is to "help children know God, as distinct from knowledge about God." We do this with our total selves more than with our verbalizations. We talk to children about God through the softness in our eyes, through the gentleness of our voices, through the caring of our caress. Children hear not with their ears, but with their hearts.

BECOMING CHILDREN FIRST

We "let the little children come" to

God to the extent that we have become God's children and listened to God's voice in our own hearts. Needless to say, not easy. The prophet Elijah teaches us a beautiful lesson about God's voice. For Elijah, God's voice was not present in the strong wind, nor in the earthquake, nor in the fire. God's voice was not clear in these dramatic and sensational events. Rather, we are told, Elijah heard God's voice in a "still, small voice," a gentle breeze (1 Kings 19:12). Somehow, the smallness and the tenderness of children helps us understand the insight of Elijah. The voice of a child is, of course, a "still, small voice," and we know that the voice of a child includes the voice of God speaking to us.

God lives and speaks to us within all reality, but is especially clear in the beckonings of our children. Our children, then, bring the best out of us. At the deepest level, Christ meets Christ.

I once heard a holy priest say, "Sometimes I think my children are my salvation." Thunderstruck, I recognized this statement as an affirmation of one of my own private innermost beliefs. It's probably theologically inaccurate and as a statement needs to be qualified. Yet the thrust

is probably true for many of us. Our children are probably placed in our lives to enable us to get serious about life and God.

Becoming a child is a rather sophisticated notion. The Bible presents an apparent paradox for us to consider. Christ said, "Truly, I say to you, unless you turn and become like children, you will never enter the Kingdom of heaven" (Matthew 18:2). We also have the words of St. Paul, "When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways" (1 Cor. 13:11).

It seems to me that the purpose of this apparent paradox is to help us examine our adult behaviors with more reflectiveness, more scrutiny. Christ directs us to be simple, defenseless, and trusting, as children are. St. Paul tells us to outgrow self-indulgence, narcissism, and unhealthy dependence, thereby leaving the limitations of childhood. We grow into adulthood retaining the exquisite beauty of the child within us. One theologian put it, we must always make the distinction between being divinely childlike and sinfully childish. The Biblical message is that we allow a certain kind of child to

remain in us, that is a "child of God."

GRACEFUL OPENINGS

Part of the task of the adult is to provide openings to talk gracefully about God. Sometimes family members are embarrassed to talk seriously about God's place in their lives. This is probably particularly true for older children.

I once heard a story that exemplifies the point. A father was praying and worrying about his wife's overdue pregnancy. The entire family was preoccupied with the pregnancy. The father would begin the day by asking, "Is this the day the Lord hath made?" Everyone knew what he meant. His wife then gave a statement about her physical condition and a prognosis for the day. Interestingly, when someone asked the children if the baby had come, they would answer, "No, the day the Lord hath made hasn't come yet." It was lighthearted and joyful, which is to say, real life, sanctified. But it was also explicitly God's handiwork in their family life.

Another delightful story I heard centered on the family garden. One family made their garden an opportunity to talk about God. As the spring planting occurred in the small garden, the family members discussed what kind of sign to put over the garden. One parent mentioned God's place in the garden. Ann, the six-year-old, suggested they take the vegetable's-eye-view and make a sign which said, "God watches over us." Then, while inspecting the summer growth, they occasionally referred to their sign and talked about God's role in nature. For them it was existential, that is, their own carrots, lettuce, tomatoes, and corn. They made the sign which became their cue to reflect upon God in their lives.

LITURGY OF BEDTIME

One of the more regular times of "letting the children come" to God is bedtime. Often stories and prayers at bedtime can be relaxed, non-competitive time with children. When everything is right, bedtime can be a time when the unconditional love of parent for child is almost tangible. Children are usually tired and sometimes less frenetic. It also goes without saying that some nights seem more like thinly veiled chaos. But, it is right to hope, most nights are more peaceful.

Going to sleep for children happens

gracefully only within an elaborate ritual. This is the liturgy of going to sleep and is not totally unlike other liturgies. Father Alexander Schmemmann speaks of the Eucharistic day beginning with the long ritual of getting dressed for Church and continuing through the trip to Church and all the beautiful liturgy preceding Communion. In a similar way, children go to sleep after intricate ceremony. This usually includes taking a bath, putting on pajamas, brushing their teeth, kissing everyone in the household goodnight, hearing a story, saying prayers, getting tucked in, and for little ones, a Linus blanket and Teddy for special security. This is the liturgy of bedtime. It's a tender time, a loving time. It's a rare and precious time. It's a time to be close to each other and to God.

There are many ways to talk to children about God at bedtime. As was said, we do this primarily by the way we put them to bed. We do this by mustering patience as our own busy day comes to an end. We do it with a tender kiss and an "I love you" as we leave the room. But, we can also do it with stories.

Children love stories, stories, stories. In our family there is one kind of story which is the regular, nightly request. It takes the form of "Daddy (or Mommy), tell me a story about when you were a little boy." This has been going on so long that I am running dry of stories, or so it seems. Rather than forego a story, Beth will beg for a re-run of some oft-told story. I have overheard her telling these stories to her little friends as they play in her room. As I get older I am beginning to appreciate this form of story more. It tells of heritage, or lineage, of roots. Inevitably, these stories involve grandparents, moments of virtue of relatives, humor, tales of Church events. All this is a remembrance of God's activity in one's personal history, and can occasionally be explained as such. Grandparents can have an incalculable value in strengthening the faith of a child with stories about "When Baba was a little girl."

MAXIMAL EFFORT

Childhood is all too short. Someone once said, "Childhood is like a snowflake on a mitten" that is strikingly beautiful and short-lived. Adults often say, "Where did it go?" or "I can't believe she's so big!"

Our primary concern during this time is to "let the children come" to God. We

do this by bringing them to the sacred liturgical services and by bringing them to God in daily life. In the words of St. John Chrysostom, "With us everything should be secondary compared to our concern with children and their upbringing in the instruction and teaching of the Lord."

As adults, we respond to the explicit and implicit questions of children. It takes a special attention and energy to try to be keenly alert to these questions. The hustle and demand of daily living can have the effect of dulling our awareness to the spiritual needs of our children, thereby prompting us to avoid the matter entirely.

One of the popular secular prophets of the day, Charlie Brown, says, "There is no problem so big it can't be run away from." Those of us in direct contact with children know that talking about God could be one of those big problems. We don't want to avoid it, or trivialize it, or routinize it. As with all else, we are only able to do it because the Holy Spirit within us "bears witness with our spirit that we are children of God" (Romans 8:17).

We help make children's hearts ready to be what they already are, God's living sanctuary, His holy of holies. God wants to "live abundantly" in our children. They, on their part, want to "live abundantly" in Him. Our role is to allow the Spirit within us to cultivate this "abundant life" through our efforts.

Questions for discussion:

1. In your family, what are some of the ways that you bring your children to God?
2. What is (was) the bedtime ritual like in your family?
3. Have there been times when you've been able to talk with your children about God? Describe them.
4. As children grow older, it becomes sometimes harder, less comfortable, to talk with them about God. Why do you think this is so? What has been your experience? In what ways other than talking can we bring them closer to God, especially in the teen years?

— Dr. Albert Rossi (Professor of Psychology at Pace University, Pleasantville, N.Y.)

DRE News And Announcements

Summer Picnic

A Church School Picnic was held August 22, 1992 at Holy Cross Orthodox Church in Williamsport. More than fifty people joined in the fun of an old-fashioned summer outing and enjoyed seeing and worshipping in the log church built by the parishioners of this church, whose pastor is Fr. Daniel Kovalak. Wish you had been there!

DEANERY WORKSHOP

There will be a Wilkes-Barre Deanery Church School Workshop held at All Saints Orthodox Church in Olyphant. Specifically designed for clergy and those interested in teaching or assisting in religious education activities, discussions, demonstrations, and displays, it will center

on the theme, "ORTHODOXY—HOW TO PASS IT ON!" The date is Saturday, September 19. Cost is \$5.00 per person, which includes lunch. Please watch for announcement in the mail. Contact Matushka Frances Vinyard at 717-489-0842 for reservations. Don't pass by this opportunity to "sharpen your tools."

WRITING CONTEST
for ORTHODOX HIGH SCHOOL STUDENTS of the DIOCESE OF EASTERN PENNSYLVANIA sponsored by the Department of Religious Education

Write an essay on one of the following themes:

1. A Saint's Life and What It Means

For Me Today

2. The Lord Jesus Loves Me: How do I show this to others?

3. Sharing...how and why

Prizes - 1st - \$200.00 Savings Bond

2nd - \$100.00 Savings Bond

3rd - \$ 50.00 Savings Bond

Winning Essays to be published in **Alive in Christ**

DEADLINE FOR SUBMITTING ESSAY, December 15, 1992.

SEE YOUR PRIEST OR CHURCH SCHOOL COORDINATOR FOR DETAILS.

Let's have a good response. Let us see what our youth write!



Church School Picnic in Williamsport.

The Elisha Room

Ruth Jacobs was annoyed with herself for forgetting to bring her book with her. The wait in the hospital emergency room was always longer than expected. Ruth was there because Josh's knee cast was coming off this late summer afternoon. Ruth flipped through a few pages of the outdated magazines laying about. Suddenly she became aware of new arrivals. A tired, frightened-looking woman with two pretty teen-age daughters huddled together on a well-worn sofa. Holding each other's hands, one could see evidence of tears on their faces.

The mother finally said, "Right now I don't know what to do. The doctor said your father would be okay, but he was extremely weak from losing so much blood from the gash in his leg. He said we were lucky the saw blade hadn't gone any deeper, or Dad would have lost his leg."

The older girl, Kim, spoke softly. "Lucky? Guess we know better than that. God—and Dad's guardian angel—was there watching over him."

"You're right, honey," agreed the mother. "We really have to thank God for His care for Dad."

"Well, he may be caring for Dad," put in Sonya, "but what about us? Here we are without a place to stay and no way to get home tonight. God surely doesn't seem to be paying us much attention."

"Oh, don't say that, Sonya," mother interrupted, knowing all too well Sonya's pessimistic view on anything unusual. "We can just stay here until tomorrow morning when we can make other arrangements to get home."

In the small room, this fear-filled conversation was easily heard by Ruth Jacobs. She was moved by the worried little group. Finally she stood up and walked across the room to them, wondering as she approached them why the mother looked so familiar.

"Hello," Ruth said quietly, "I couldn't help but overhear your discussion. I'm so sorry you're here with such a serious emergency. I'd like to help you in some way, if I can."

The girls were embarrassed to have this stranger speak to them, ashamed to know someone had overheard their words. However, the mother smiled appreciatively and expressed her gratitude for

Ruth's kind concern.

As they chatted a bit longer, Ruth learned that Mr. Lubins, the father, had been severely injured while helping a neighbor repair a storm-damaged building. He was rushed to the hospital in an ambulance a few hours before, while the mother and daughters had been brought in by the neighbors, who had to return home to take care of the animals on both farms. So their predicament: what to do for the coming night?

The longer Mrs. Lubins spoke, the more Ruth Jacobs felt she knew her from somewhere. Finally interrupting, she said, "You know, you remind me of someone I used to play with when I visited my Grandmother Evans' farm."

"That's funny," chimed in Kim. "Our neighbors where this happened are named Evans—Joe Evans."

Ruth quickly asked, "Where is your farm?"

"About thirty-five miles from here, near Bridgeton," answered the mother.

"Do you know the Ravic family?" was Ruth's next question. "They lived next to Grandma."

The mother smiled, "Know them? I was a Ravic before I married Tom Lubins—Tanya Ravic."

"Oh my goodness," laughed Ruth. "You must be Natalie's sister. I knew she had an older one, but you were always away during my summer visits."

"Yes," chuckled Mrs. Lubins, "I always wanted to live in the city, so summers, whenever I could, were spent with my grandparents in Boston."

"How wonderful to meet you at last," exclaimed Ruth as she gave Mrs. Lubins a hug. "But I'm sorry the conditions aren't more pleasant. I haven't been back to the farm for years, since my Grandma left it, even though Joe Evans is a second cousin whom I see occasionally at family gatherings."

The girls were really intrigued now by this "unusual" meeting. Suddenly the door from one of the adjacent rooms flew open and out bounced a peppy eleven-year-old boy.

"Look, Mom—no crutches!"

The young doctor following him laughed and added, "Take it easy, Josh, or we'll put that cast back on!"

"No way!" retorted Josh. "I'm free—and going to stay that way. C'mon Mom, let's get out of here!"

"Okay, Josh, in a second. I have a little business here I'd like to conclude," Ruth replied. Turning to Mrs. Lubins, she went on, "I couldn't help but overhear your dilemma about no place to stay tonight. Maybe we can help."

Always curious, Josh interrupted, "No place to stay? Hey, Mom, what about our Elisha room? Hasn't been used for a while. It's all ready for someone, isn't it?"

"An Elisha room? What's that?" ventured Sonya, who couldn't help but be amused by this vivacious boy.

Josh responded before his mother could open her mouth. "That's our extra room at home now. Since Uncle Bob, who used to live with us, you know, got married last year, we turned his old spot into our Elisha room—remember him from the Bible—so that people who are passing through can stay with us without having to pay for a motel. It's fun! We've met some neat folks...let me tell you about..."

"All right, Josh, that's enough for now," his mother asserted firmly. "Seriously though, we'd love to have you. The room is there, waiting for someone just like you folks. We're close enough to the hospital you can walk to it, too."

Mrs. Lubins tried to say something, but Ruth Jacobs was as fast a talker as her son. "Don't have a second thought. Let's go tell your husband or the nurse where you will be."

The flabbergasted Lubins family could hardly take this all in. A few minutes later they nearly succumbed with laughter as Josh, now standing by his mother's station wagon, holding the door open, shouted, "All aboard for Jacobs Inn—Hospitality *par excellence!*"

• • •

Hospitality! How often we read of it in God's Word. Jesus clearly tells us that we are not to think only of our own comforts and needs, but to be on the lookout for ways of showing kindness, of opening our hearts and homes, of being

Continued on the next page.

HOSPITABLE! In the Bible, Hebrews 13, we read:

Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares!

. . .

READ FROM YOUR BIBLE - II Kings 4:8-37 (the Elisha Story).

THEME VERSE - "Let your brotherly love continue. Do not neglect to

show hospitality to strangers, for thereby some have entertained angels unawares."

Something to think about and talk over with your family:

What is hospitality?

Talk about different ways of being hospitable.

Some people we read about in the Bible were very hospitable. See how many of them you can name.

How did some of the saints show hospitality—St. Herman, St. Seraphim,

St. Nicholas, and others?

How can each of us, young and old, show hospitality?

Dear Father in heaven, we thank You for always having concern for us, for loving us so much to care for all our needs, physical and spiritual. Open our eyes and hearts so that we may be willing to open our homes—and our pocket-books—to show our love for those far and near who are not as blessed as we are. Amen.

Poems From Summer Camp 1992

He Made Them All

All praise God
For God made them all.

The nightingale sings praise to Him,
The swans bow in homage to Him,
And the dove flies His heavens,
For He made them all.

The wolves howl to Him,
The lions roar praise of Him,
And the tiger growls thanks for the kill
For the Lord made them all.

Kyra Comroe

The Mind

We go to school and learn a lot that's neat;
But learning about God no one can beat.

We hear of St. Juliana who was so compassionate and sweet;
She helped the poor, and made bread from bark that was a treat.
So learn to love and share, and, as St. Juliana, be kind
And the way to heaven we all shall find.

Emilie Straut

God's Gifts

God created everything, including the breath of life.
He even made man and wife.

Since Jesus died for us on the cross,
We must make sure He stays the boss.

46

We must take care of our bodies,
exercising and eating right
Plus not taking drugs, and not to fight.
God sure made a lot,
Maybe more than we all thought.

Megan Suhoski

Our Minds

God gave us a mind of our own,
Although it cannot be shown.
He gave us a conscience and a brain,
so we know when it will snow or rain.

Everyone has a mind,
even the cripples and the blind.
God never left out anyone,
So now they can all have some fun.
We should be glad for what God gave us,

So let's not make such a fuss.

Patty Torres

The Spirit

All the colors of the rainbow spread
into one.

My spirit only worships God and His Son.

His faithful love will show when you walk in the spirit.

When there's light in your face, know you're getting near it.

Give, is how I tell you! The fire always shows.

The strong light's inside you; the spirit always knows.

Makaria Tsapatoris

Our Bodies

God gave us a body that resembles Him.

You have to keep it fit and trim.
When you treat it wrong or bad,
God will get very sad.
Take care of it very good,
Because you know you really should.
Be good to your body in all you do,
And God will give a gift to you.

Christine Kedala

What is Evolution?

Evolution is a lie.
God made us, even you and I.
He made dogs, cows, pigs, goats, and horses.

He made us in His own image.
I know it's boring, but God is our Creator

And we are His creation.
That's far from boring.

Amanda Suhoski

Making a Difference

God gave us our bodies to please Him,
To run and jump, and fish and swim.
But most of all, He needs you;
There's a bunch of things that we can do!

We can teach God's Word
In a different place.

'Cause there's a lot to be heard.
Tell a different race!

God loves us so, so very much;
Let's make a difference!

Amy Dubois



Divine Liturgy

St. Tikhon's Summer Camp - 1992

Summer camp 1992 at St. Tikhon's was quite different! If you ask why, we can quickly list several new items which really added zest to the usual busy routine.

To begin with, the basement of the recently built Metropolitan Leonty dormitory was finished just in time to house the nearly one hundred campers, counselors, and staff of the girls' week and the more than fifty participants during the boys' week. Enjoying this fine building and its lovely furnishings (no complaints about sagging mattresses this year!), the campers found this housing facility required more moving about—walking up and down the winding drive for swimming, boating, fishing, washerboarding, crafts, workshop, to list some of the activities. The smaller rooms were a definite advantage, allowing the counselors

and campers to become closer to one another and to build bonds of friendship and love.

Then, there was the new hay wagon [construction by M. Paluch & Co.] which provided the hub activity during craft hours. Each room-group of campers was asked to decorate one board for the wagon's sides, being as original as possible. By the end of the boys' camp, the huge wagon boasted of eighteen distinctively different creations on its sides. You can be sure there's no other such wagon in Wayne County...even in all Pennsylvania. His Grace, Bishop Herman, enjoyed it as he joined the girls on its maiden hay ride. (Bad weather kept the boys from their test drive.)

Yet another facet of the schedule was the recently enclosed pavilion. Campers gathered by the great iconostasis for

morning and evening prayers, led again by Fr. John Anderson. Farther back in the pavilion, the hay wagon artists prepared their innovative planks. Matushka Stephanie Onofrey and Matushka Isabel Anderson oversaw this and other craft activities, assisted by all the counselors. The pavilion provided just that right space for a variety of activities. Everyone agreed that the closing in of the sides of this building was truly a great boon to the camp.

New faces joined old familiar ones—both staffers and campers. It is always a thrill to see folks of either category coming to St. Tikhon's camps for the first time.

The staff included Fr. John Onofrey, and his Matushka Stephanie. Both of served happily in many capacities, wherever they were needed. Counselors

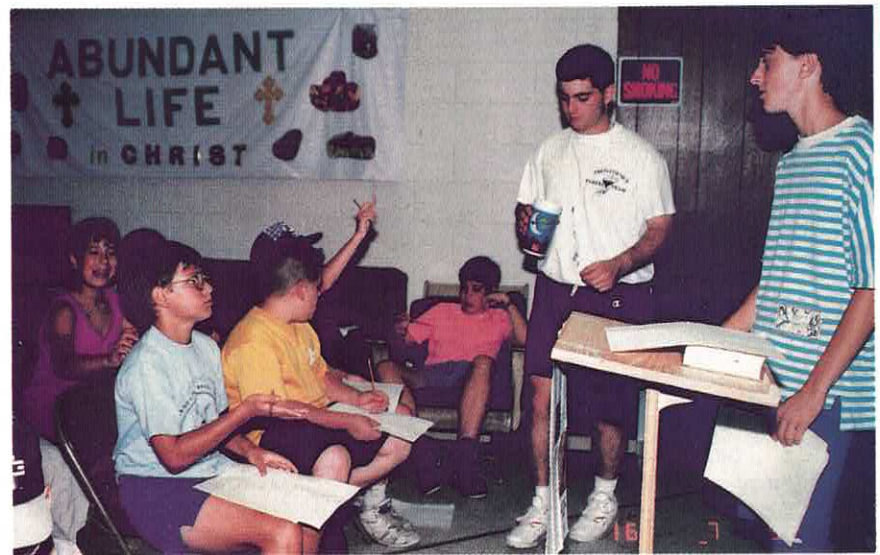
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Matushka Eugenia Perich, Vera Timko, Edwina Fartuch, Rebecca Sichak, Mary Maxwell, Stacy Timpko, Maria Danchek, Karen Zielinski, Chrissy Sawarynski, and Evelyn Suhoski, aided by counselors-in-training Lena Yacovelli, Mary Ann Seman, Sue Marie Davis, and Helene Jones, kept everyone moving and in order—in the dorm, dining room, and activities for the girls. For boys' week, some old campers-turned-counselors, Mike Stavrou, Mike Bench, Matt Sysak, joined Seminarians Greg Hatrak and Greg Sulich, Albert Paquet, Joe Dhosi, Mike Mellon, and Fr. John Onofrey in seeing that all was in order. During the week, John Schilling and Joe Getzie became C.I.T.'s. (It is always a joy to see former campers growing into places of leadership and responsibility in the life of the camp.) With such large numbers of campers, help from friends, such as Seminarians Ken Karbo, Greg Sagan, and Andrew Anderson, plus Wes Sudia and Chris Andreas was much appreciated. Father Andrew Mayba fed everyone very well, being ably assisted by Jennie Sagan and Mary Nedoff during girls' week, and by Kazi Bonczar, Kathy Gavula, Tanya Rezanka, Claudia Urbanic, and Sharon Wanenchak during boys' camp. Again Father Andrew Shuga provided his usual fantastic Friday night pizza—to everyone's great delight. Of course, overseeing all was our veteran camp director *par excellence*—Martin Paluch—who was everywhere at all times. The common camp inquiry was "Where's Martin?" Michael Anderson of the O.C.A. Youth department visited the first week and soon proved himself a friend and helper to all.

The camp's theme for '92 was "Abundant Life in Christ," developed by Father John Anderson at the morning chapel. The workshop hour (led by Father and Matushka Anderson) continued presenting various aspects of this thought, so that the campers had opportunity to more seriously think of how their lives should develop and grow richly "in Christ." At girls' week, a program was presented by the campers for Bishop Herman, which showed him what was discussed and studied during workshops. Each age group presented either original poems, essays, or art work, or sang songs presenting ideas they'd learned. The entire group sang a special "Many Years" to His Grace, as well as what has become the camp song, "Living in Jesus." Examples of some of the campers' writings are in-



Girls' Summer Camp.



A time to study.



A time to fish.



A time for boating.



Boys' Summer Camp.



A Special Thank You to some of the Camp Staff.

cluded with this article. Rewarding especially to the staff and teachers was the positive and intense interest in the themes discussed—how God created a world filled with abundant riches—which led to a discussion of the lie of evolution teaching; how God gave us amazing bodies, minds, and spirits—taking us into thinking about proper care of each of these to use them all for His Kingdom and His Glory; how God expects us to share the abundance with others—where others are who need help, far away and close at hand. The ideas which were presented were seeds, which, after taking root in these young lives, will bring forth good fruit.

This year's craft time centered mainly upon the hay wagon side-board painting. However, there were other items made which became good memories of camp: paper mosaic cross bookmarks, wall hangings, bead or gimp bracelets, and necklaces. A lovely medallion of the Theotokos (given to the camp by the Bookstore) was available for each camper to use on these jewelry items.

The regular activities of swimming, boating, and fishing lost none of their usual appeal. Boys, and girls too, caught numerous fish. At the brunch that concluded the boys' week, a group of earnest fishermen enjoyed the results of their patience, when Counselor and fisherman's guide, Albert Paquet, prepared and served them the fish they had caught.

Catching everyone's attention too this year was a family of snakes which had taken up residence under the bridge by the lake. Quite tolerant with the attention given them by the girls, the family finally disappeared during boys' camp, disgruntled, I'm sure, by the many attempts (some successful) to capture them, especially the babies.

Fast becoming a camp "standard" event is the washerboard tournament, supervised by Wes Sudia. The finals took on the intensity of a World Series as the girls saw Justina Uram win both the singles and doubles, with Alexandra Patrick. The boys' champions were Alex Uram, singles, (must run in the family) and John Schilling and Joe Getzie, doubles. Original trophies, made by Martin Paluch, were presented to the victors at the closing brunch.

Saturday morning, Liturgy was the high point of the week. All the girl camp-

Continued on the next page.

ers, counselors, and staff formed the choir (directed by Mat. Anderson) for the service. Filling the entire sanctuary, the sweet young voices lifted praise to God. It was a liturgy to be remembered! During boys' week, several campers were selected to be with the Bishop at the altar. Next year, perhaps the boys will be the choir too! Fr. John Kowalczyk gave inspiring and timely homilies for each of these liturgies.

As is the custom, camp ended with the concluding brunch, attended by His Grace, Bishop Herman, and parents of the campers. Because of the large size of the group of girls, brunch was held in the monastery

trapeza. Director Martin Paluch expressed his appreciation to the large staff for all the efforts put into the week, and to the campers for their good spirit. Bishop Herman presented each camper with the year's new camp booklet, "Learning to Love the Psalms," (prepared by Father and Matushka Anderson) together with an Orthodox Prayer Book. (Teenagers received Dee Pennock's *Who is God?...*). Staffers also received books inscribed by His Grace, to commemorate their week at Camp '92. At the boys' closing brunch, recognition was also given to campers and staff alike by His Grace and Martin. Lovely icons of the Theotokos were pre-

sented to the Onofreys and Andersons.

Camp 1992 was different...in many wonderful ways! The Holy Spirit blessed the weeks' activities with growth in bodies, minds, and spirits...in new friendships, in respect for each other, and in love for God. A special acknowledgment is due to Mr. John Guzey for his gift of \$1,000 to support the Summer Camp. All who were able to participate can only express gratitude to God and thanks to the Eastern Pennsylvania Diocese, in the person of Bishop Herman, for ST. TIKHON'S SUMMER CAMP—1992

See you at camp in '93.
— Matushka I. Anderson

Joy, Fellowship, And Discipline Found At St. Tikhon's Summer Camp

During the week of July 12-19, 1992, St. Tikhon's Seminary, South Canaan, Pa., conducted its annual summer camp program for boys. During the preceding week, summer camp was also held for girls. The program featured an array of activities that engendered teamwork, fun, fellowship in the Lord, and a spiritual and moral discipline. The summer camp, initiated by His Grace, Bishop Herman, is directed by Mr. Martin Paluch, who is assisted by Fr. John and Matushka Stephanie Onofrey, and Fr. John and Matushka Isabel Anderson. It is also supported by camp counselors and an adult staff. The entire team displayed a great professionalism both in the program's logistics and in handling children whose ages ranged from six to fifteen years.

This year featured the opening of the new camp dormitory with complete modern facilities.

A typical day began with morning prayers followed by breakfast, then room cleanup and inspection. From here the youngsters proceeded to their religious presentation lessons given by Matushka Isabel; this was followed by individual group workshop discussions. The youth were then given a free period when they could go swimming, fishing, paddle boating, or take part in the general sports activities in the gymnasium. On some afternoons they went hiking through the forest witnessing God's handiwork. They also attended arts and crafts where their main job, among others, was to paint sideboards with Christian designs for the haywagon. Religious theme films were shown



Chris Andreas venerates cross at Liturgy concluding Summer Camp.

sometimes during the evening hours before bedtime. They also had "breaking the pinata." One evening saw team competition where the youngsters had to overcome physical obstacles; they totally enjoyed this with all of the hilarious antics. The week ended with Vespers immediately followed by Matins on Friday night and Divine Liturgy on Saturday morning. At these services His Grace, Bishop Herman officiated with the chanting done by the monks of St. Tikhon's Monastery. Fr. John Kowalczyk gave the sermon.

When asked about the main goals of the program, Fr. John Onofrey said that it attempts to "build basic Christian character, Orthodox spiritual life, personal dis-

cipline in everyday living, and a deeper sense of Christian love and fellowship." Matushka Isabel Anderson, a former missionary, said she "totally appreciated the interest and cooperation displayed by the children."

Mr. Martin Paluch, the camp's director, works very hard at running a successful camp. He seems to be everywhere at once himself, but also gets excellent help from his counselors, each of whom oversees one room. Each counselor is well trained by Mr. Paluch himself, who commented at the closing ceremonies that his team leaders now think the same way he does. Gregory Hatrak, a student

Continued on the next page.

Archpriest Eugene Vansuch Honored On Twenty-Fifth Anniversary



Fr. Vansuch and family.

The Very Reverend Eugene Vansuch was honored on May 30 and 31 by his parish, St. Nicholas Russian Orthodox Church, Bethlehem, with a celebration in honor of the twenty-fifth anniversary of his ordination to the Holy Orthodox Priesthood.

On Saturday evening, Great Vespers was served, followed by an evening reception hosted by the Lehigh Valley Sr. "O" Club.

On Sunday morning, a Hierarchical Divine Liturgy was served with His Grace, Bishop Herman as the main celebrant. Assisting were the Very Rev. Robert Kondratick, Chancellor of the Orthodox Church in America, the Very Rev. Basil

Summer, National Director of the Fellowship of Orthodox Stewards, and the Very Rev. John Kowalczyk, Diocesan Secretary/Treasurer, along with Father Eugene Vansuch. His Grace, Bishop Herman, presented Father Eugene with a Gramota, an award from the Holy Synod of Bishops for his twenty-five years of service to the Church.

Following the Divine Liturgy, a banquet and dance were held at the Woodland Hills Country Club, at which time Father Eugene received his guests, including family and friends from New York, Pennsylvania, and Ohio.

Father Eugene attended Campbell Memorial High School, graduating in

1959. He continued his studies at Youngstown State University and graduated with a Bachelor of Arts Degree with a major in Liberal Arts. He studied one year at the Dana School of Music at Youngstown University before attending St. Vladimir's Orthodox Theological Seminary, where he graduated in 1967 with a Master of Divinity Degree. He was ordained to the Holy Priesthood in March, 1967, at the Holy Protection Orthodox Cathedral in New York City by the late Metropolitan Ireney.

During his twenty-five years, Father Eugene has spent thirteen years with the Albanian Archdiocese of the Orthodox Church in America. He has served parishes in Illinois, Florida, Connecticut, and Pennsylvania, and has served on various departments of the Orthodox Church in America, the Albanian Archdiocese, and the Diocese of Eastern Pennsylvania. Currently, he is the Diocesan Council Secretary and Senior Instructor of Church History at St. Tikhon's Seminary.

Father Eugene is the son of Mary Vansuch of Campbell, and the late Michael J. Vansuch. His brother, Nicholas, is presently the National President of the F.R.O.C. Father Eugene is married to the former Frances (Paraskeva) Papaharalambos of Warren, Ohio, daughter of Catherine Papaharalambos and the late Nicholas Papaharalambos. They are the parents of three sons, Damian, 21, Basil, 18, and Jason, 16.

Joy, Fellowship, & Discipline Continued from p. 50.

seminarian, has been with Martin for many years, first as a camper, then as a counselor. He says, "Over the many years I've learned to see the love and care that Martin puts into the camp programs. He's also a great guy to work for both in and out of summer camp."

As to the success of summer camp, one need only look to the children themselves and the joy on their faces. Alex Uram, age eleven, liked the gymnasium best of all because of his ability to play basketball and 'war ball,' a popular game among youth. Little Ben Herr, nine, loved

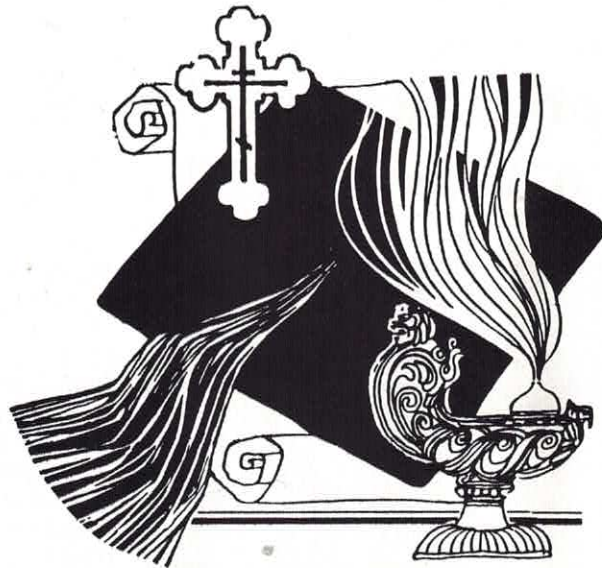
the fishing. He should—he caught twenty bullheads and perch in all. The lake's loaded with them! Michael Habetmariam enjoyed swimming most of all. Some kids enjoyed a hike to a place called Flatrock. Jonah Luhrs, twelve, felt that the program gave the participants a better insight in "obeying God and loving all of his people and creation." My own son, Konstantinos, attending the camp for the first time, loved everything and wants to bring some of his own close friends next year.

The camp also gives an edge in life to

those youngsters who are underprivileged and feel the need to meet new friends. The children are afforded proper counseling where necessary.

I'm delighted to say that this program is administered with great professionalism and care. The entire staff seems to know precisely what needs to be done, and how to do it. Teamwork and fellowship are also key factors here. And these two characteristics are passed down to the youth. This writer warmly recommends this program for children of all ages.

— Chris Andreas



We Salute Our 1992 Graduates



Karen Adamski
St. John the Baptist Church
Edwardsville, PA
Wyoming Valley West High School



Andrew Anderson
St. Tikhon's Monastery Church
South Canaan, PA
Marywood College/St. Tikhon's
Seminary



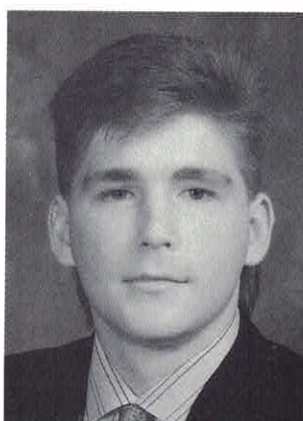
Kerrie Jean Barney
St. John the Baptist Church
Nanticoke, PA
Greater Nanticoke Area High School



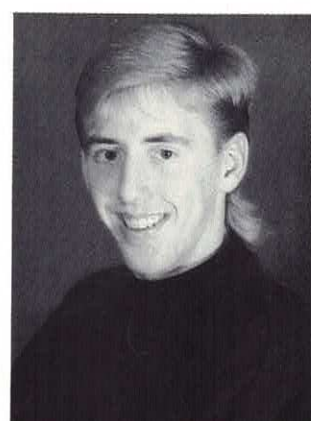
Mara Berezniak
Assumption of the Holy Virgin Church
Philadelphia, PA
Woodbury High School



Joseph L. Bergantz, Colonel, US
Army
Christ the Savior Church
Harrisburg, PA
Promoted to Commander



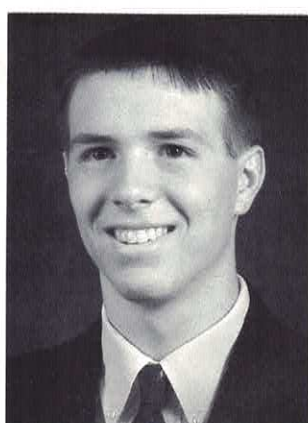
Gregory Michael Bone
St. Herman of Alaska Church
Shillington, PA
Villanova University



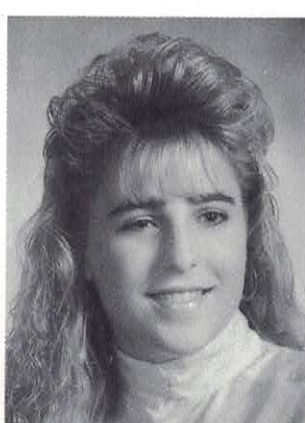
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Jermyn, PA
Lakeland High School



Tamara DeMelfi
Christ the Savior Church
Harrisburg, PA
Central Dauphin High School



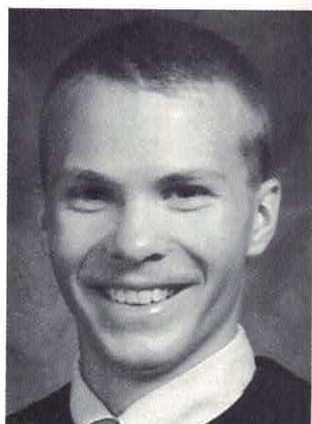
Brian P. Fetsko
Christ the Savior Church
Harrisburg, PA
Cedar Cliff High School



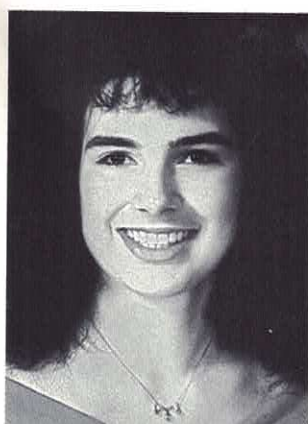
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Holy Trinity Church
Stroudsburg, PA
Pen Argyl High School



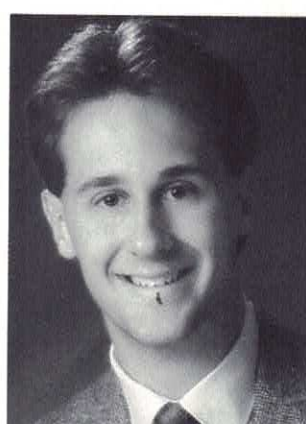
LCPL Timothy Gallick
Holy Resurrection Church
Alden Station, PA
Completed MSG training at Quantico,
Virginia



David R. Hancher
Christ the Savior Church
Harrisburg, PA
Central Dauphin High School



Adrienne Rae Hare
St. Nicholas Church
Coatesville, PA
Coatesville Area High School



John A. Hockin
St. Michael's Church
Jermyn, PA
Valley View High School



Erick Hollar
St. Mary's Church
Coaldale, PA
Galeton Area High School

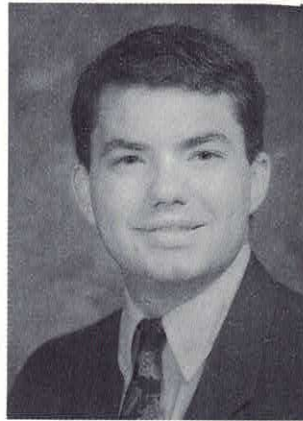
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John P. Husak
Holy Annunciation Church
Berwick, PA
Philadelphia College of Osteopathic
Medicine



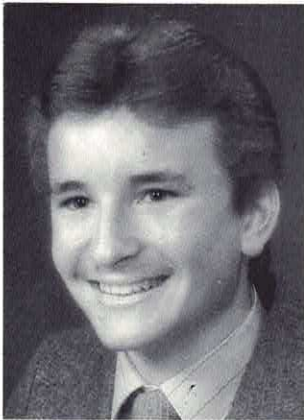
Marcy Ibanez
St. Michael's Church
Mt. Carmel, PA
Mt. Carmel Area High School



Daniel Peter Jubinski
St. Nicholas Church
Bethlehem, PA
Colgate University



Henry Peter Korpusik, II
St. Michael's Church
Jermyn, PA
Scranton Prep



Michael John Kost
Holy Annunciation Church
Berwick, PA
Bloomsburg University



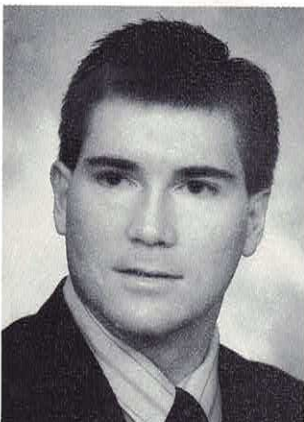
Kenny Kovaleski
St. Michael's Church
Jermyn, PA
Lakeland High School



Laurie A. Kravetsky
St. Basil's Church
Simpson, PA
Albany State University



Claudia Krugovoy
St. Herman of Alaska Church
Wallingford, PA
Connecticut College



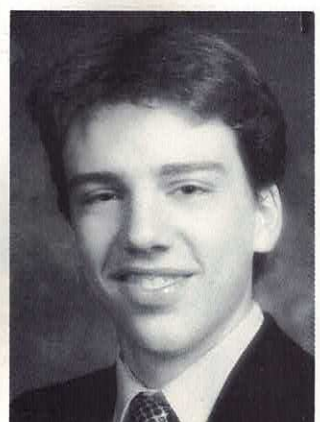
John J. Lorchak
St. Mary's Church
Coaldale, PA
Kutztown University



Deborah Martin
Holy Trinity Church
McAdoo, PA
Hazleton Senior High School



Juliana Martin
Holy Trinity Church
McAdoo, PA
Philadelphia College of Pharmacy
and Science



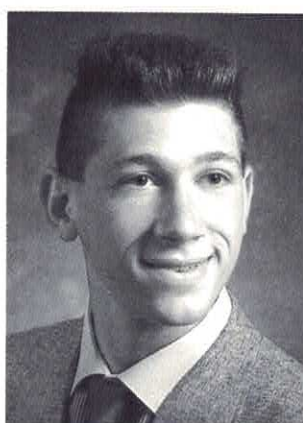
Douglas McGinnes
Christ the Savior Church
Harrisburg, PA
Hershey High School



Dr. John Melniczek, V.M.D.
St. Herman of Alaska Church
Shillington, PA
University of Pennsylvania



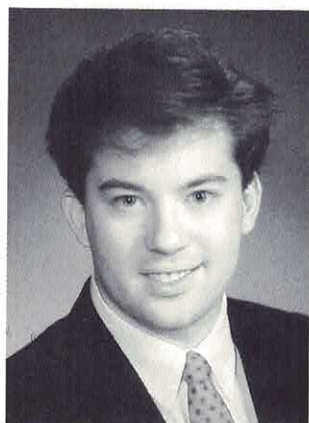
Nina Ann Nichols
St. Mary's Church
Coaldale, PA
Lehigh Area High School



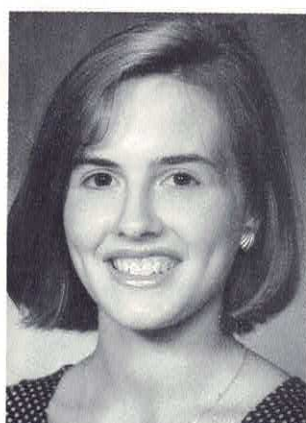
John Jeffrey Osuch
Christ the Savior Church
Harrisburg, PA
Central Dauphin High School



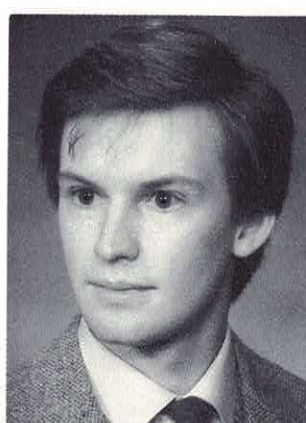
Lisa Panetta
Holy Resurrection Church
Alden Station, PA
John s. Fine High School



Michael Pieck
Holy Resurrection Cathedral
Wilkes-Barre, PA
Massachusetts Institute
of Technology



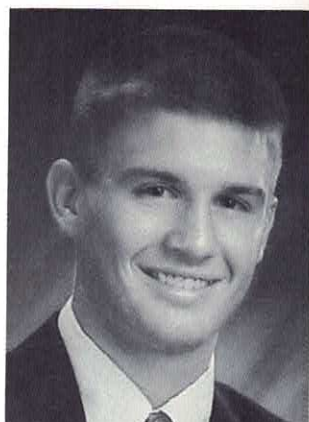
Alexandra Eden Podolak
St. John the Baptist Church
Edwardsville, PA
Crestwood High School



Gregory Kiprian Podolak
St. John the Baptist Church
Edwardsville, PA
Wilkes University



Davia Proch
St. Basil's Church
Simpson, PA
University of Scranton



Scott Gregory Radio
St. Nicholas Church
Bethlehem, PA
Parkland High School



Kimberly Rogers
Ss. Peter and Paul Church
Minersville, PA
Minersville Area Jr./Sr. High School



Tanya Salivonchik
Holy Trinity Church
Catasauqua, PA
Muhlenberg College



Maria Sawarynski
St. Nicholas Church
Bethlehem, PA
Northampton Community College

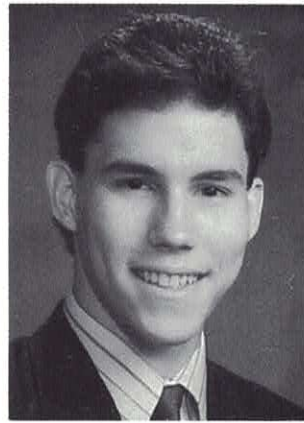
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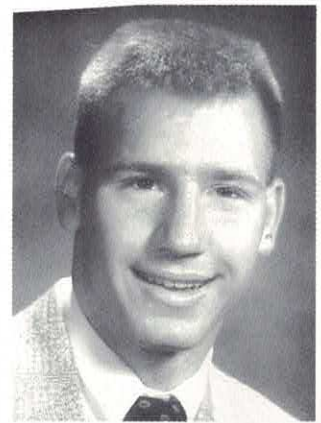
Dianne S. Schiasta
All Saints Orthodox Church
Olyphant, PA
Community Medical Center School
of Radiologic Technology



Robert Seifert
St. Nicholas Church
Bethlehem, PA
Salisbury High School



John K. Seman
St. Herman of Alaska Church
Shillington, PA
Governor Mifflin High School



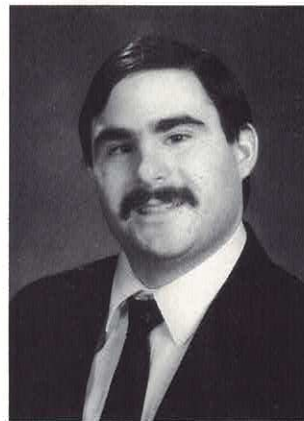
Joseph M. Stafiniak
St. Nicholas Church
Bethlehem, PA
Pennsylvania Institute of Technology



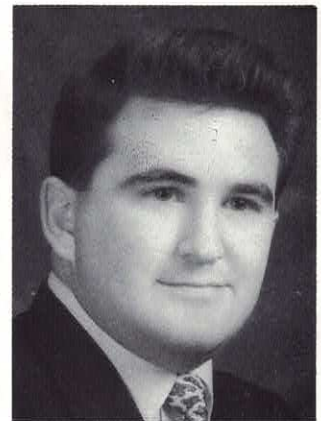
Tanya Stavisky
St. Michael's Church
Old Forge, PA
Bryn Mawr College



Sherri Studlack
Ss. Peter and Paul Church
Minersville, PA
Minersville Area Jr./Sr. High School



Reader Gregory Sulich
St. Tikhon's Monastery Church
South Canaan, PA
Marywood College



Kevin J. Sutovich
Christ the Savior Church
Harrisburg, PA
Lebanon Valley College



Rebecca Telep
St. Michael's Church
Jermyn, PA
Lakeland High School



Natasha Tomilin
St. Herman of Alaska Church
Shillington, PA
Wyomissing Area High School



Marisa Zimich
Holy Resurrection Church
Wilkes-Barre, PA
Wilkes University



Mimi Zlatkowski
St. Stephen's Cathedral
Philadelphia, PA
Temple University

Daily Devotions

SEPTEMBER

1	1 Tim. 2:1-7 (New Year)	Luke 4:16-22 (New Year)
	2 Cor. 5:15-21 (Daily)	Mark 1:16-22 (Daily)
2	2 Cor. 6:11-16	Mark 1:23-28
3	2 Cor. 7:1-10	Mark 1:29-35
4	2 Cor. 7:10-16	Mark 2:18-22
5	1 Cor. 1:26-29	Matt. 20:29-34
6	1 Cor. 15:1-11	Matt. 19:16-26
7	2 Cor. 8:7-15	Mark 3:6-12
	2 Cor. 8:16-9:5 (Tuesday)	Mark 3:13-19 (Tuesday)
8	Phil. 2:5-11 (Nativ. Theot.)	Luke 10:38-42; 11:27-28 (Nativ. Theot.)
9	2 Cor. 9:12-10:7	Mark 3:20-27
10	2 Cor. 10:7-18	Mark 3:28-35
11	2 Cor. 11:5-21	Mark 4:1-9
12	1 Cor. 2:6-9	Matt. 10:27-11:1
13	Gal. 6:11-18	John 3:13-17
14	1 Cor. 1:18-24 (Elevation)	John 19:6-11, 13-20, 25-28, 30-35 (Elevation)
15	2 Cor. 12:20-13:2	Mark 4:24-34
16	2 Cor. 13:3-13	Mark 4:35-41
17	Gal. 1:1-10, 20-2:5	Mark 5:1-20
18	Gal. 2:6-10	Mark 5:22-24, 35-6:1
19	1 Cor. 1:26-29	John 8:21-30
20	Gal. 2:16-20	Mark 8:34-9:1
21	Gal. 2:11-16	Luke 3:19-22
22	Gal. 2:21-3:7	Luke 3:23-4:1
23	Gal. 3:15-22	Luke 4:1-15
24	Gal. 3:23-4:5	Luke 4:16-22
25	Gal. 4:8-21	Luke 4:22-30
26	1 Cor. 4:17-5:5	Luke 4:31-36
27	2 Cor. 4:6-15	Luke 5:1-11
28	Gal. 4:28-5:10	Luke 4:37-44
29	Gal. 5:11-21	Luke 5:12-16
30	Gal. 6:2-10	Luke 5:33-39
	Eph. 1:1-9 (Thursday)	Luke 6:12-19 (Thursday)

OCTOBER

1	Heb. 9:1-7 (Theotokos)	Luke 10:38-42; 11:27-28 (Theotokos)
2	Eph. 1:7-17	Luke 6:17-23
3	1 Cor. 10:23-28	Luke 5:17-26
4	2 Cor. 6:1-10	Luke 6:31-36
5	Eph. 1:22-2:3	Luke 6:24-30
6	Eph. 2:19-3:7	Luke 6:37-45
7	Eph. 3:8-21	Luke 6:46-7:1
8	Eph. 4:14-19	Luke 7:17-30
9	Eph. 4:17-25	Luke 7:31-35
10	1 Cor. 14:20-25	Luke 5:27-32
11	2 Cor. 6:16-7:1	Luke 7:11-16
	Heb. 13:7-18 (Fathers)	John 17:1-13 (Fathers)
12	Eph. 4:25-32	Luke 7:36-50
13	Eph. 5:20-26	Luke 8:1-3
14	Eph. 5:25-33	Luke 8:1-3
15	Eph. 5:33-6:9	Luke 9:7-11
16	Eph. 6:18-24	Luke 9:12-18
17	1 Cor. 15:39-45	Luke 8:1-10
18	2 Cor. 9:6-11	Luke 8:5-15
19	Phil. 1:1-7	Luke 9:18-22
20	Phil. 1:8-14	Luke 9:23-27
21	Phil. 1:12-20	Luke 9:44-50
22	Phil. 1:20-27	Luke 9:49-56
23	Phil. 1:27-2:4	Luke 10:1-15
24	1 Cor. 15:58-16:3	Luke 7:2-10
25	2 Cor. 11:31-12:9	Luke 16:19-31
26	Phil. 2:12-16	Luke 10:22-24
27	Phil. 2:17-23	Luke 11:1-10
28	Phil. 2:24-30	Luke 11:9-13
29	Phil. 3:1-8	Luke 11:14-23
30	Phil. 3:8-19	Luke 11:23-26
31	2 Cor. 1:8-11	Luke 8:16-21

NOVEMBER

1	Gal. 1:11-19	Luke 8:26-39
2	Phil. 4:10-23	Luke 11:29-33
3	Col. 1:1-2, 7-11	Luke 11:34-41
4	Col. 1:18-23	Luke 11:42-46
5	Col. 1:24-29	Luke 11:47-12:1
6	Col. 2:1-7	Luke 12:2-12
7	2 Cor. 3:12-18	Luke 9:1-6
8	Gal. 2:16-20	Luke 8:41-56
	Heb. 2:2-10 (Angels)	Luke 10:16-21 (Angels)
9	Col. 2:13-20	Luke 12:13-15, 22-31
10	Col. 2:20-3:3	Luke 12:42-48
11	Col. 3:17-4:1	Luke 12:48-59
12	Col. 4:2-9	Luke 13:1-9
13	Col. 4:10-18	Luke 13:31-35
14	2 Cor. 5:1-10	Luke 9:37-43
15	Gal. 6:11-18	Luke 10:25-37
16	1 Thess. 1:1-5	Luke 14:12-15
17	1 Thess. 1:6-10	Luke 14:25-35
18	1 Thess. 2:1-8	Luke 15:1-10
19	1 Thess. 2:9-14	Luke 16:1-9
20	1 Thess. 2:14-19	Luke 16:15-18; 17:1-4
	2 Cor. 8:1-5 (Saturday)	Luke 9:57-62 (Saturday)
21	Heb. 9:1-7 (Entry)	Luke 10:38-42; 11:27-28
22	Eph. 2:4-10	Luke 12:16-21
23	1 Thess. 2:20-3:8	Luke 17:20-25
24	1 Thess. 3:9-13	Luke 17:26-37
25	1 Thess. 4:1-12	Luke 18:15-17, 26-30
26	1 Thess. 5:1-8	Luke 18:31-34
27	1 Thess. 5:9-13, 24-28	Luke 19:12-28
28	2 Cor. 11:1-6	Luke 10:19-21
29	Eph. 2:14-22	Luke 13:10-17
30	2 Thess. 1:1-10	Luke 19:37-44

DECEMBER

1	2 Thess. 1:10-2:2	Luke 19:45-48
2	2 Thess. 2:1-12	Luke 20:1-8
3	2 Thess. 2:13-3:5	Luke 20:9-18
4	2 Thess. 3:6-18	Luke 20:19-26
5	Gal. 1:3-10	Luke 12:32-40
6	Eph. 4:1-6	Luke 17:12-19
	Heb. 13:17-21 (St. Nicholas)	Luke 6:17-23 (St. Nicholas)
7	1 Tim. 1:1-7	Luke 20:27-44
8	1 Tim. 1:8-14	Luke 21:12-19
9	1 Tim. 1:18-20; 2:8-15	Luke 21:5-7, 10-11, 20-24
10	1 Tim. 3:1-13	Luke 21:28-33
11	1 Tim. 4:4-8, 16	Luke 21:37-22:8
12	Gal. 3:8-12	Luke 13:18-29
13	Col. 3:4-11 (Forefathers)	Luke 14:16-24 (Forefathers)
14	1 Tim. 5:1-10	Mark 8:11-21
15	1 Tim. 5:11-21	Mark 8:22-26
16	1 Tim. 5:22-6:11	Mark 8:30-34
17	1 Tim. 6:17-21	Mark 9:10-16
18	2 Tim. 1:1-2, 8-18	Mark 9:33-41
19	Gal. 3:8-12	Luke 13:18-29
20	Heb. 11:9-10, 17-23, 32-40	Matt. 1:1-25
21	2 Tim. 2:20-26	Mark 9:42-10:1
22	2 Tim. 3:16-4:4	Mark 10:2-12
23	2 Tim. 4:9-22	Mark 10:11-16
24	Heb. 1:1-12	Luke 2:1-20
25	Gal. 4:4-7 (Nativity of Christ)	Matt. 2:1-12 (Nativ. Christ)
26	Heb. 2:11-18 (Theotokos)	Matt. 2:13-23 (Theotokos)
27	Gal. 1:11-19	Matt. 2:13-23
28	Heb. 3:5-11, 17-19	Mark 10:46-52
29	Heb. 4:1-13	Mark 11:11-23
30	Heb. 5:11-8:8	Mark 11:23-26
31	Heb. 7:1-6	Mark 11:27-33

All In The Diocesan Family

BETHLEHEM

St. Nicholas Church

Baptisms and Chrismations: Tatiana Amanda Fartuch, daughter of Mr. and Mrs. Andrew Fartuch, April 4, 1992; Helena Amanda Atlee, daughter of Mr. Kevin Atlee, April 11, 1992; John David Dowling, adult convert to the Faith, baptized on April 18, 1992.

Weddings: Mark Christopher Phillips and Maria Sawarynski were united in the Sacrament of Holy Matrimony on May 24, 1992.

Parish Activities: The Lehigh Valley Sr. "O" Club sponsored a successful Palm Sunday covered-dish luncheon and bake sale with the proceeds benefitting FROC Missions.

The Jr. "O" Club honored all mothers with a beautiful rose pin and hosted all mothers at a special Mother's Day lunch.

The Church School honored all high school and college graduates on May 17th with a special service of Thanksgiving. Graduates were presented icons from the Church School.

As an ongoing parish commitment to reaching out to the community, our Mission and Outreach Ministry is responsible for allocating funds from the parish budget to Church, community, and other charitable needs, including: St. Jude's Children's Hospital, Hanover Township Fire and Ambulance Departments, St. Herman Orthodox Theological Seminary, Melanie Wagner Cancer Fund, and Trinity Episcopal Soup Kitchen.

The Annual "RUSSIAN DAYS" Festival is scheduled for September 11-13th on the parish grounds.

COALDALE

St. Mary's Church

Anniversary Congratulations are extended to Mary and John Pavlick on the celebration of their sixty-second wedding anniversary on June 1st.

Parish Activities: The Annual Fish Dinner was held on Sunday, March 29, 1992. His Grace, Bishop Herman, made his Lenten visit to our parish on this Sunday.

A successful Pascha Sale was held in April, a Chinese Auction in May, and a chicken barbeque on July 18th. This year the Church presented carnations and pins to our mothers on Mother's Day, and also carnations and pins to our fathers on



St. Mary's 1991-1992 Sunday School Class and teachers.



St. Mary's Sunday School awards: First row - Richard Chwastiak (perfect attendance at Sunday School and Divine Liturgy for the entire school term 1991-92), Larissa Bench (honorable mention for attendance, and highest scholastic achievement), Keri Nichols (highest scholastic achievement), and Adam Birosik (highest scholastic achievement). Second row - Natalie Remington (highest scholastic achievement), V. Rev. Paul Borick, and Barbara Bench (highest test score average for entire year, and honorable mention for attendance). Also presented with awards were Nichole Chwastiak and Analisha Christman (honorable mention for attendance), and Adam Birosik (highest scholastic achievement).

Father's Day. The children enjoyed their annual trip to Knoebel's Amusement Park on July 25th.



Girls from Christ the Savior Church in Harrisburg, at the St. Tikhon Summer Camp.



Four Orthodox Churches of Greater Harrisburg participated in a Walkathon for Missions in Eastern Europe.

HARRISBURG
Christ the Savior Church

Baptisms and Chrismations: Clifford Symeon Jekel, his wife Rebecca Danielovna, and their son Levi Thomas, on April 11th; Alexandra Bernadette, daughter of Margaret Marie (Stahl) and

John S. Kundrat, on May 16th; Dylan Christopher, son of Cathern (Bowser) and Walter Onufrak, Jr., on May 17th.

Weddings: Joseph A. O'Keefe and Nena Luzik were united in Holy Matrimony on May 24th. Ronald Hancher, Jr., and Pamela Sue McCann were united in

Holy Matrimony on June 6th.

First Confession: Partaking of the Sacrament of Penance for the first time were: Natalie Schilling, Piper Treece, Emnet Ogbazgi, Jessica Bricker, Ashley Fetsko, and Alexis Hair. Their class instructor was Mrs. Pauline Fetsko.

Parish Activities: On April 17th, the Frackville Deanery Lenten Mission Vespers was conducted at our church. The ladies of St. Mary's Altar Guild prepared and served the Lenten supper.

The parish forwarded eight large boxes of food and medical supplies for the "Humanitarian Aid to Russia" drive.

Visiting the United States with a delegation from Kazakhstan, a republic of the former USSR, His Eminence Alexij, Archbishop of Alma-Ata and Kazakhstan, was the main celebrant at the Divine Liturgy on May 24th. He was assisted by the co-pastors, Fr. Daniel Ressetar and Fr. Michael Kovach; Fr. Michael Mihalick, of St. Andrew's Church in Dix Hills, New York; and Protodeacon Vladimir Maksimoff, of St. John the Baptist Church in Warren, Ohio.

The Men's Club sponsored a chicken barbeque on May 3rd, and a night out to see the Harrisburg Senators baseball team play on July 7th. Our annual Ethnic Food Festival was held on two days, May 30th and 31st.

Congratulations to our high school graduates John Osuch, David Hancher, Tamara DeMelfi, Douglas McGinnes, and Brian Fetsko; and our college graduates Timothy Fedetz, Kevin Sutovich, and Joseph Bergantz. Congratulations also to Dan Kamal, who was elected president of the American Hockey League Broadcasters/Writers Association; and to James Antonio, who has been designated as a Certified Management Accountant by the Institute of Management Accountants.

Deadline
 for the next issue
 of
Alive In Christ
 is
 November 15, 1992.

JERMYN

St. Michael's Church

Weddings: Karen Demianovich and Mavro Rodrigues were united in Holy Matrimony on May 30, 1992. Samuel Mattise and Joanne Costalnick were united in the Sacrament of Holy Matrimony on Saturday, August 22nd.

Baptism: Juliana Soroka, daughter of Jerry and Marilyn Soroka was Baptized and Christmated on June 17th.

LYKENS

Holy Ascension Church

Parish Activities: Our annual bazaar will be held on Sunday, October 11th, at the Church from 11:00 a.m. to 4:00 p.m. Handmade crafts, baked goods, and ethnic food will be featured.

MCADOO

Holy Trinity Church



Carrie and Alyssa Kurtz, and Michael Kurtz display their icons, which were the Church School children's Lenten project. They were blessed and carried in the procession on Easter Sunday.

MINERSVILLE

Saints Peter and Paul Church

Weddings: Ralph Brinich, Jr., and Kathleen Jenkins were joined in the Sacrament of Holy Matrimony on May 9th, 1992.

NANTICOKE

St. John the Baptist Church

Parish Activities: On July 12th, there was a blessing of autos after Liturgy at the



St. Michael's, Jermyn - Volunteers pick up and deliver leftover bread to the Sisters of the Poor Nursing Home and other institutions every day.



St. John the Baptist Church - blessing of autos on July 12th.



St. John the Baptist Church - Flea Market on July 18th.

Church Park. On July 18th, a flea market and crafts fair was sponsored by the Church, held at the Church park, which

we hope to continue on a monthly basis as a successful fund raiser for the benefit of the Church.

PHILADELPHIA

St. Stephen's Cathedral

Parish Activities: The parish participated in the "Humanitarian Aid and Relief for Russia" by accumulating clothes and food with the help of the parishioners. Approximately ninety-seven cartons were packed and sent in a forty-foot trailer, along with other cartons collected from Deanery churches and other Orthodox Churches in the Philadelphia area. Coordinators of the project were Fr. John Bohush, Fr. Vincent Saverino, and Fr. John Udics.



Dr. Daniel Geeza blessing the shipment before its departure.



Parishioners of St. Stephens Cathedral in the auditorium preparing cartons for shipment to Russia.



Stout family being received into the Orthodox Church.

SHILLINGTON

St. Herman of Alaska Church

Baptisms and Chrismations: David Michael, the son of Rocco and Beverly Bisazza was baptized on March 29th. Also the Stout family; Ted and Tami, with their sons, William, Jesus, James, and John were received into Orthodoxy on June 13th, the eve of Pentecost.

Parish Activities: On the weekend of April 5th, His Grace, Bishop Herman, made an Archpastoral visit to the parish. During the weekend, His Grace met informally with many of the parishioners, as well as the clergy and faithful from the Orthodox Churches of the Reading area

Continued on the next page.



Father Onofrey receives Kamilavka from His Grace, Bishop Herman.

who participated in the Saturday Vesper Service.

During the Divine Liturgy on Sunday morning, Bishop Herman awarded Fr. John Onofrey the Kamilavka. Following the Liturgy, His Grace presented a gramota from the Synod of Bishops to Mrs. Vera Losk in recognition of her many years of service to St. Herman's as a choir director, educator and faithful steward. Bishop Herman also presented the CHI-RHO Cub Scout Award to Daniel Dougherty, Richard Kawood, Stephen Matsick, and Timothy Sichak, who are faithful altar servers. As a symbol of their love and obedience to Bishop Herman, the children of the Sunday School presented to His Grace twelve red roses.

The Church held a Family Day at Hershey Amusement Park on June 30th, a dinner theatre evening in July, and a parish golfing tournament for all of the "duffers" of the parish. The summer will conclude with our annual parish family picnic scheduled for September.



Shillington - Mrs. Vera Losk being presented with a Synodal Gramota for her work in the parish.



Shillington - Daniel Dougherty, Richard Kawood, Stephen Matsick, and Timothy Sichak, accept CHI-RHO Cub Scout Award.

SOUTH CANAAN
St. Tikhon's Monastery Church



Combined choirs of St. Tikhon's Seminary, St. Vladimir's Seminary, and St. Herman's Seminary, record historic tape for the Bicentennial.



Bishop Herman attends blessing of new building at Holy Transfiguration Monastery, Elwood City, Pennsylvania.



Hierodeacon Juvenaly is ordained to the Priesthood, May 17th.



Nuns and clergy in procession at Holy Transfiguration Monastery, Elwood City, Pennsylvania.



Reader Nicholas Wyslutsky ordained to the Subdiaconate, August 15th, and ordained to the Holy Diaconate on August 16th by His Grace, Bishop Herman.

STROUDSBURG
Holy Trinity Church
Congratulations to Olga and Mike
Nameck, who celebrated their fiftieth
wedding anniversary on Sunday, May
31st.



Rev. Fr. Neal Carrigan blesses rings during celebration of Olga and Michael Nameck's fiftieth wedding anniversary.

The Deadline
for the next
issue of

Alive in Christ
is
November 15, 1992

Please submit all
articles, pictures,
Parish news, etc...
to

Alive in Christ
Diocese of
Eastern Pennsylvania
South Canaan, PA
18459



Wallingford - Sunday School children in procession, Bright Monday, 1992.

WALLINGFORD

St. Herman of Alaska Church

Parish Activities: On April 5th, the Sunday School sponsored a pancake breakfast. Proceeds will go to purchase an item for the Church.

The Sunday School Retreat was held on Lazarus Saturday. After attending Divine Liturgy, in which the older children participated in Confession, and all children received Holy Communion, Fr. John discussed the icon of the Last Supper and Holy Thursday. After lunch, the older children stenciled an Easter basket cover and the younger children made an Easter centerpiece.

Once again on Bright Monday, the children of St. Herman's participated in the Divine Liturgy, i.e., in the choir, as altar boys, and in the procession. This has become a tradition everyone enjoys. The Easter Egg Hunt followed with many prizes for everyone.

The Myrrhbearers (Sisterhood) sponsored St. Herman's Parish Picnic. Everyone enjoyed the opportunity to be together and have some fun.

The Third Diocesan Annual Appeal commences during the month of September 1992 and will end in August 1992.

Your generous and immediate response to this appeal will be greatly appreciated.



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Tuesday, October 6, 1992

**"INDICATION OF THE WAY INTO THE KINGDOM OF HEAVEN"
BY SAINT INNOCENT, APOSTLE TO AMERICA**

Fr. Alexander Golubov, Assistant Professor of Patristics,
St. Tikhon's Orthodox Theological Seminary

Tuesday, October 13, 1992

SACRED MUSIC—A TREASURY OF ORTHODOX SPIRITUALITY

Dr. Peter Jermihov
Choirmaster, Three Saints Church in Garfield, N.J.

Tuesday, October 20, 1992

REVELATION OF GOD'S LOVE: THE GOSPEL OF ST. JOHN

Fr. Michael Dahulich, Pastor
Holy Ghost Carpatho-Russian Church, Phoenixville, Pa.

Tuesday, October 27, 1992

OUR POTENTIAL IN CHRIST: THEOSIS

Fr. Anthony Coniaris
Pastor of St. Mary's Greek Orthodox Church, Minneapolis, Minn.

Lectures begin at 7:00 P.M.

REGISTRATION FORM

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Registration Fee: \$12.00 per person; \$100.00 for a group of 9 or more per Parish. Please make checks payable to: **St. Tikhon's Seminary**. Return by September 28, 1992 to **St. Tikhon's Orthodox Theological Seminary, South Canaan, Pennsylvania, 18459** or present at the Registration Desk at the Seminary on October 6, 1992, from 6:00 to 6:45 p.m.